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Articles by John A. Hutchison / Ray Brett / Chad Walsh / William G. Pollard / Kirtley F. Mather / T. S. K. Scott-Craig and others. Reviews and Reports by Walter E. Wiest / Herbert H. Stroup / Edward N. West / Werner A. Bohnstedt / Ruth Wick / others
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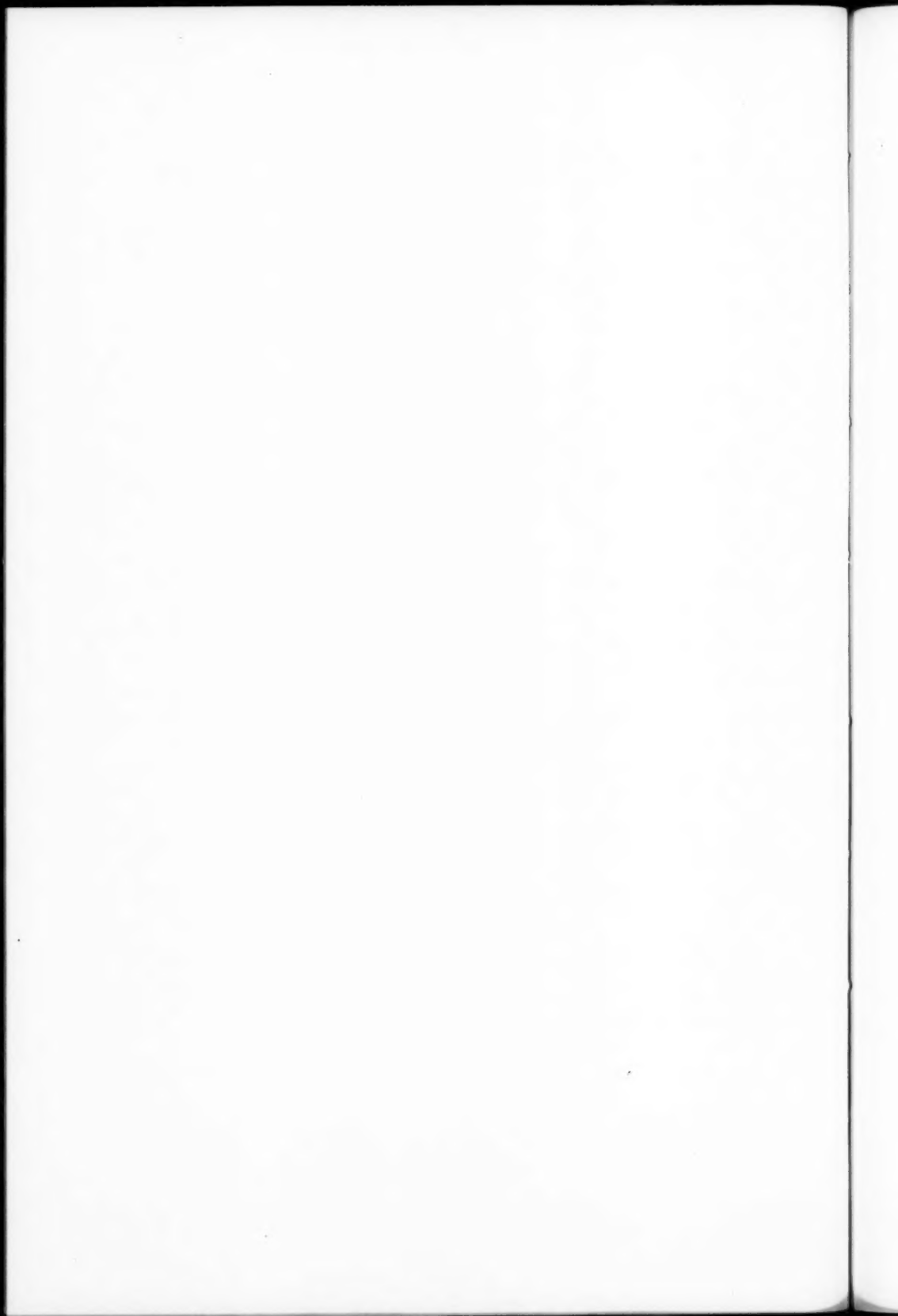
VOLUME XXXVI

NUMBER 2

JUNE, 1953

TABLE OF CONTENTS

	Page
The Editor's Preface	83
GENERAL EDUCATION AND THE ROLE OF RELIGION	John A. Hutchison 86
LITERARY IMAGERY AND CHRISTIAN UNDERSTANDING	Ray Brett 92
FLAT MINDS, KIND HEARTS, AND FINE ARTS	Chad Walsh 100
THE PLACE OF SCIENCE IN RELIGION	William G. Pollard 110
CHRISTIAN FAITH AND NATURAL SCIENCE ...	Kirtley F. Mather 122
FOUR CONTRASTED PROFESSORS	T. S. K. Scott-Craig 127
CHRISTIAN PERSPECTIVES IN LIBERAL ARTS TEACHING AT BELOIT COLLEGE	J. Rodman Williams and others 131
BOOKS AND PUBLICATIONS	
<i>The Superstitions of the Irreligious</i> by George Hedley ..	Walter E. Wiest 135
<i>The Cultivation of Community Leaders</i> by William W. Biddle	Herbert H. Stroup 139
<i>Spiritual Problems in Contemporary Literature</i> , edited by Stanley R. Hopper	Chad Walsh 141
<i>Action in the Liturgy</i> , by Walter Lowrie.....	Edward N. West 143
<i>Ways of Faith</i> , by John A. Hutchison and James A. Martin, Jr.	J. Edward Dirks 146
Notes on Current Publications	148
REPORTS AND NOTICES	
The Faculty Christian Fellowship: Its Meaning and Task	Werner A. Bohmstedt 150
The Commission on the University: World's Student Christian Federation Report	Ruth Wick 155
A Summary Report of the Committee on Faculty Work in the Episcopal Church	T. S. K. Scott-Craig 160



The Editor's Preface

SPECIAL ATTENTION is given in this number of THE CHRISTIAN SCHOLAR to the role of Christian faith in relation to the curricular disciplines and to the immediate academic endeavors of the Christian professor. Major articles deal with developments in general education and the opportunities these offer to the teaching of religion, the relationship of Christian insights to some of the disciplines, and the communication of Christian faith through the work of the teacher in his classroom and laboratory. The practical reason for this emphasis is so that this number may be especially useful to those professors and others who will participate in conferences on this general subject during the summer. It is commended especially for the use of the first national conference of the Faculty Christian Fellowship, which will be held at Park College, June 18-23.

Those who are already familiar with such materials as the Hazen Pamphlets on "Religious Perspectives in College Teaching," and some books devoted to the relationship of faith to the disciplines, are also aware of the abiding significance in this relatively new area of exploration. They need be provided with no further argument for it. There are, nevertheless, many among our colleagues for whom this appears to be an unjustified concern. They insist—and rightly—that, in his teaching, the professor must acknowledge the whole range of facts which pertain to his discipline. If the Christian perspective does not increase the range of those facts, the Christian

scholar's sensitivity to their inter-relations and meanings, and his capabilities of more penetrating interpretation, then the relationship of Christian insights to the vocation of teaching, is an unjustified concern and foreign to the academic venture.

However, it can be argued that the world-view of the professor—the substance of his unproved commitments of faith—is actually involved in the teaching of all the disciplines, intellectual and practical, scientific or religious. Our language is evidence of this whether that world-view is complete or partial, systematically or incoherently perceived and formulated. We are not wholly impartial observers in the gaining, extending, and integration of knowledge; it is the "existential fact" that the scholar makes his assumptions, proceeds from his presuppositions, and thinks as well as lives out of the affirmations of his faith. Each discipline has its wider scope of relations, its contact with the questions and issues of ultimate significance. This, in fact, is the discipline's true importance; it represents one aspect of man's universal quest for meaning and truth.

The Christian professor finds that his Christian world-view is a perspective from which he can interpret the facts and deal with the issues in his field more adequately than from a different or opposing world-view. His affirmation that the world is God's creation, and that God is at work in a world already (as St. Paul says) on tip-toe as it waits to be received into the full liberty of being God's own, is a presupposition which can bring vitality

and reality into his class-room or laboratory efforts. Likewise, his affirmation that man, while essentially good, is also to be understood as a sinner, whom God calls into relatedness by faith, protects the Christian teacher from flattening life out; he accepts the fact of sin to protect himself against underestimating the limits of man's goodness, while he stresses the goodness of God to protect himself against overestimating the evil of man's sinfulness. The Christian professor, moreover, acknowledges that in divine love man is accepted and forgiven and is challenged to accept himself and others as they are—unlovable and yet loved—at the foot of a Cross which is both a dark fact and a brilliant light in the human situation. Such insights as these, having their living context in the community of faith where they are nourished and renewed, also have their relevance in the teacher's life and work; worship can become the attitude of mind as well as the posture of life; and, facts can be handled as the manifestations of God, even as the students can be faced as God's creatures.

The task, however, is not merely one-sided. The Christian professor will want to inquire into his faith and evaluate it in relation to counter-faiths as well. Here, also, he does not engage in a task foreign to the academic community. A university or college, like the mind of man, ought to be, in William Blake's phrase, "a thoroughfare for all thoughts and not a select party." Only such explorations of faith will give it the foundations necessary for truly free inquiry and actual intellectual

integrity. Only then can the community of inquiry mix its prayers and its studies, its worship and its work. The Christian professor is not a Christian in addition to, or despite, but *through* his participation in the community of inquiry—inquiry into both facts and faiths. He can recognize that, while facts and faiths are different from one another (as Professor Kroner, in his book on *Culture and Faith*, states it, "the object of faith is not a fact, and facts are not the objects of faith"), each depends upon the other for the tension which is essential to integrity in the academic community.

However, because the Christian professor's faith concerns ultimate Truth about reality as a whole as seen with "eyes of faith," it provides him a key for the interpretation of all the truths in special fields of knowledge which deal with partial aspects of all reality. When he, therefore, teaches his subject or engages in his private studies as a person of Christian faith, he is not dragging in religion, but he is permitting his basic affirmations and ultimate concerns—as his other Christian and non-Christian colleagues permit their faiths—to illuminate the facts he is relating and interpreting, the values he is ascribing, and the problems which he is seeking to delineate. On such a basis, he is not fearful of those who express their hostilities toward religion. The only deadly attitudes which concern him are the fear of facts, with which learning deals and from which the pious would flee, and the fear of our foundations in faith, which are celebrated in the Christian community

THE EDITORS PREFACE

and from which the secularist in his pulpit would flee.

Nevertheless, the difficulties which lie in the path of the Christian professor as he works within his academic discipline are many. Questions, rather than firm answers, motivate his further exploration and inquiry. Humility is his most essential attitude. His deepest knowledge is his realization that man is surrounded by mystery. In his relations to students and to colleagues, he will admit that the God whom he knows in Jesus Christ is also the God who is not yet fully known. Pascal had a wise word to say about two types of men, both wise: those who love and serve God with all their heart and mind because they know him, and those who seek God with all their heart and mind because they do not know him—yet! While we call the first the community of faith, together both groups constitute the true community of learning. Those who fall outside the

second category and who cannot engage even in a search for Truth in its fullest range and depth, betray man's chief end, and, insofar as they do live and work in the community of learning, condemn it to fragmentation and meaninglessness.

Despite all cautions, the Christian professor can accept the recognition that truth is not a final terminus, a place finally arrived at in his inquiry, but that it is the point from which he moves forward in the exploration of God's world and His creatures. Such an acknowledgment is not restrictive. Rather, it sets him free and invites him to take, as Christopher Fry suggested at the end of his play, *A Sleep of Prisoners*, "the longest stride of soul men ever took. Affairs are now soul-size—The enterprise is exploration after God." It is in the service of this exploration that the Christian professor is assured his perfect freedom.

General Education and the Role of Religion

JOHN A. HUTCHISON



IT IS BY NO MEANS easy to construct a definition of general education which will stand critical scrutiny. The Harvard Report speaks of it as "education for an informed, responsible life in our society," dealing with such fundamental matters as "the questions of common standards and common purposes."¹ The Chicago volume speaks in similar terms. "General education appears . . . to be the preparation of youth to deal with the personal and social problems with which all men in a democratic society are confronted."² John Moore has recently characterized general education simply as the non-specialized and non-vocational aspect of liberal education.³

Perhaps the most illuminating approach to the subject is through an analysis of the problems which gave birth to the general education movement. One of the most notable intellectual developments of the nineteenth century was the specialization of knowledge. The tree of knowledge proliferated into a great number of branches whose relation to the trunk and roots was forgotten. The impact of this specialization of knowledge upon the liberal arts curriculum was in departmentalism and the elective system. The latter was introduced in the United States by President Eliot of Harvard, and as the Harvard Report remarks, "opened to American students the floods of specialized knowledge then streaming from European universities."⁴ From Harvard the elective system spread throughout American higher education to become the established curricular pattern. And whatever problems may have followed in its wake, the whole movement must be judged both as inevitable and as a liberating, progressive step. At times it lead to a curriculum where a student's education consisted of a series of specialized courses—usually from sixteen to twenty in number—having, as William Temple remarked of similar arrangements at Oxford, no relation other than contiguity and simultaneity. More often, educational officials sought to maintain minimal balance and relatedness by distribution and concentration requirements.

The most serious problem posed by this system is the relation of the different bodies of specialized knowledge to the unity of the human mind. Taken by itself, specialization has meant the fragmentation of the mind—one is tempted to say the

¹ *General Education in a Free Society* (Cambridge: Harvard University Press, 1950) p. 4.

² *The Idea and Practice of General Education* (Chicago: The University of Chicago Press, 1950) p. 6.

³ John M. Moore, *The Place of Moral and Religious Values in Programs of General Education* (New Haven: The Edward W. Hazen Foundation, 1953) p. 7.

⁴ *op. cit.* p. 38.

Since 1947 John A. Hutchinson has been the Cluett Professor of Religion at Williams College. During the current year he is on leave of absence to give special attention to a study of the role of religion in general education.

GENERAL EDUCATION AND THE ROLE OF RELIGION

balkanization of the intellect. The results have been similar to those of extreme nationalism in politics—namely isolation, ignorance of others, and conflict. The loss of intellectual community between the various disciplines is too well known to need comment. With it has gone increasing ignorance of disciplines other than one's own. For who has time and energy for more than one field of competence? Indeed, what motive is there for seeking such competence?

One result of these phenomena in students has been characterized by Moberly as the trivialization of education.⁵ For a specialized body of facts is necessarily abstract and remote, and its relation to other concerns and to man's whole life is seldom seriously considered. In a system of specialization the great human commonplaces which fall across the disciplines are eliminated from consideration.

A further problem created by specialization has been the enormous increase of education by text books rather than by primary sources. If education be defined as the acquirement of a limited body of accurate, specialized information, might this not be had as well from secondary or even tertiary documents as from primary sources? In some cases it was even easier. For it is difficult or impossible to have the student read even a few of the vast number of research papers in the various fields of learning. To these problems the textbook is a solution. But it creates the larger problem of a thoroughly derivative, second- or third-hand education. Students are deprived of first-hand acquaintance with the work of great minds. They are deprived also of any adequate impression of how the specialized knowledge of the text book is created and tested. They are like the city children who drink milk but have never seen a cow.

These and other shortcomings in the elective system generated a movement in the opposite direction toward the unity of knowledge and toward a first-hand acquaintance with the great tradition of humane learning. The earliest such effort I have been able to discover was John Erskine's Colloquium on great books at Columbia begun just after the first world war, and still in vigorous life. Columbia began its Contemporary Civilization course in the same period and added its Humanities course in 1937. After various types of experimentation, the University of Chicago worked through its conception of general education during the 1930s. The St. John's experiment began in 1937. These ideas stimulated similar thinking in other institutions. Harvard's committee worked from 1943 to 1945, and, beginning in 1946, a requirement in general education was substituted for the previous distribution requirement. From these and other similar sources, general education has spread to all parts of the country, becoming probably the most important development in curricular thinking since the introduction of the elective system.

In summary fashion, then, general education may be defined as a reaction to the system of departmentalism, specialization and election—a reaction which has

⁵ Sir Walter Moberly, *The Crisis in the University* (London: S. C. M. Press Ltd., 1949), p. 61.

THE CHRISTIAN SCHOLAR

emphasized the unity or at least the relatedness of all human knowledge, a sense of the tradition of humane knowledge in the western world, of the importance of introducing students to the primary works of that tradition, and of applying knowledge to the urgent concerns of human life and society. At times, as at St. Johns, general education has eliminated specialized knowledge from the picture of undergraduate education. St. Johns does not deny the validity of specialized knowledge, but claims it to be the proper function of graduate schools. More often, however, general education has sought not to destroy specialization, but to supplement it.

PROGRAMS OF GENERAL EDUCATION

The working procedures by which these aims have been applied have varied widely. The most radical departure from the conventional curriculum is at St. Johns where, since 1937, liberal education has been organized around the reading and analysis of great books. Chicago's program has at its center three years of required courses in each of the three divisions, Humanities, Social Science, and Natural Science. Columbia requires two years of Humanities and Contemporary Civilization. Harvard requires six courses in general education, two in each of the three divisions, selected by the individual student from a long list of possibilities. Harvard's courses in general education attempt no systematic coverage of the fields of knowledge, but most of them involve materials extending across departmental lines, as well as readings in primary sources.

Another popular device is the core curriculum, in which a prescribed set of courses, believed by the faculty to be essential to a liberal education, constitutes a core, which is required of all students. At Colgate, for example, the core consists of seven courses: problems in natural science, problems in public affairs, problems in philosophy and religion, area studies, fine arts and literature, English communication, and the American idea in the modern world.

A more modest requirement—and one more widely adopted—is a single required course in each of the three main divisions, Humanities, Social Studies, and Science. Such Humanities courses vary widely in content, though most involve the reading of great books in classics, philosophy, religion, and modern literature, illustrative of the tradition of humane learning in the western world. Sometimes fine arts and music are also included, and sometimes they are treated in separate, similar courses.

General education courses in social studies vary according to the background and interest of the teachers and institutions. The range and variety are suggested by a few titles: contemporary civilization, personality and culture, contemporary American social policies, problems of American democracy, the cultural heritage of the modern world. It seems a safe generalization that most of them involve materials from two or more of the social sciences, and that they raise fundamental problems of human and social values.

Of the three divisions, general education courses appear least prevalent and least successful in the sciences, though it is difficult for the non-scientific observer

GENERAL EDUCATION AND THE ROLE OF RELIGION

to detect whether the reason is the inherent nature of the disciplines, professional or pre-professional requirements, or simply long-established habits. Perhaps all of these factors—and others as well—are involved. Nevertheless, much good and imaginative work goes on, as the courses at Harvard and Colgate testify.

While more often than not, general education is done in the first two years of college, there are also significant courses at the upper-class level, as the Dartmouth Great Issues course, the Bates Cultural Heritage course, and the Reed senior seminar illustrate. Emory University has even undertaken to infiltrate general education into graduate study by means of its Institute of the Liberal Arts.

Courses and programs vary with the problems of each institution. The problem in many state universities is to infiltrate a largely vocationally and professionally conceived education with some concern for the liberal arts. At the opposite extreme, many colleges face the problem of broadening, unifying, and revitalizing a conventional, departmental curriculum. However, through all the variety of programs run the themes of the unity and tradition of knowledge, and its application to human and social problems.

THE OPPORTUNITIES FOR RELIGION IN GENERAL EDUCATION

This three-fold emphasis brings us to some of the problems and opportunities for religion in general education. It is very easy to overstate and to misconstrue the relation of religion to the unity of knowledge. It is one thing to say that knowledge is today fragmented or disintegrated, but it is quite another thing to propose religion or Christianity as the needed integrating factor. It is one thing to realize historically that Christianity was once the center of integration for liberal studies, but it is quite a different thing to urge this position for Christianity today. Indeed the only serious attempt to regard it as such is in Roman Catholic education; and to the non-Roman observer this looks like a very authoritarian kind of unity which does violence to what is unified.

Obviously for the religious person (and thus for the Christian scholar) his religion will serve him as a unifying center for his intellect as for the rest of his life. But it is both wrong and unrealistic to urge religion as the integrating center for contemporary higher education. It is wrong because it would ride roughshod over many honest and active minds unprepared to assent to such a proposal. It is unrealistic for the reason that any actual integration of knowledge or education appears unlikely in the near future. In many fields of knowledge there is little or nothing at the present time to give substance or reality to such a unification. Despite our needs and our hopes, we live and we will continue to live in a fragmented intellectual world.

It is a suggestion at once more modest and more realistic to say that having developed large and impressive bodies of specialized knowledge, men have now come to feel the need for some sort of unity. Many faiths and philosophies offer themselves as such centers of integration. The range in the western world is from various types of Christianity to Scientific Humanism, Liberal Rationalism, and

THE CHRISTIAN SCHOLAR

Marxism. The faith of Nationalism may not be highly esteemed, but its insistent and pervasive influence in many American educational institutions entitles it to inclusion. In such a situation, a free and open discussion between the various competitors for men's allegiance is not only an expedient course, it is a distinctive contribution that colleges and universities can make to religious and philosophic understanding. If the contemporary university cannot be a community of faith, it can be a community of inquiry into the meaning of faith, where different faiths are discussed, compared and appraised. Such a function follows the lines suggested by the studies of Sir Walter Moberly and A. J. Coleman.⁶

THE CHRISTIAN SCHOLAR IN GENERAL EDUCATION

No one can now say what the future holds in this respect, which faith or philosophy will win the allegiance of enough minds to integrate knowledge, or indeed whether this result will ever again be achieved. The Christian scholar will face this issue with confidence, but also with respect and tolerance for other men's views, and with openness to new truth. For such qualities of mind are a part of his service of the God who is the Source of all truth.

Such attitudes will determine the spirit in which a Christian teacher will wish to participate in general education. He will seek recognition for Christian faith as one significant option among others as the unifying center for education and knowledge. He will be interested to compare presuppositions with adherents of other faiths and philosophies. He will be concerned to correct bias on the part of others, but he will also be receptive to having his views corrected by the criticism of others. He will want to test his faith by its capacity to illuminate new experiences and new ideas, and by its ability to orient and unify his activities as a thinker and teacher.

The wider context offered by general education is particularly congenial for the teaching of religion. For religion, perhaps more than any other academic discipline suffers from being considered one object of specialized study among others, or one elective course among others, to be chosen by those students who have a taste for it. For religion claims to be a pervasively and insistently human thing, manifesting itself through all aspects of culture. It does better justice to the true nature of religion to envisage it as a factor in the liberal tradition of the West, or to see it as one of the elements claiming to afford unity to men's minds and to knowledge, than to teach it as an elective, open to students free at a given hour on the college schedule.

The second main emphasis of general education, the heightened sense of the tradition of liberal learning, also has important implications for religion. But here again one must be careful not to overstate the issues. It is a fact that religion has been an important ingredient in that tradition, but there have been secular ingredients as well. It is also a humbling recognition that while religion has made great

⁶ Moberly, *op. cit.* ch. V. A. J. Coleman, *The Task of the Christian in the University* (New York: Association Press, 1947).

GENERAL EDUCATION AND THE ROLE OF RELIGION

contributions, it has at times hindered and distorted the humane mind and spirit.

One concern of the Christian scholar participating in general education is that religious ideas, documents and personalities are adequately represented and fairly interpreted. For in a period when dogmatic secularism is often the reigning viewpoint in colleges faculties, it is by no means axiomatic that these results will obtain. To be sure, the Christian scholar has no access to facts or ideas not open to other men. But the facts often look different from different viewpoints. Surely it is important both educationally and religiously that significant conversation continue between the important viewpoints represented on a college faculty and in the culture generally. It is likewise important both educationally and religiously to see the role of the Hebrew-Christian tradition in western culture. In my opinion, general education courses in the Humanities are among the most promising means to this end in contemporary education.

As we have noted, general education courses in the field of social studies place great emphasis upon such matters as fundamental moral and social valuation, the relation of knowledge to social action, and the like. It is not necessary to labor the point that in such issues the Christian scholar will find an important application of his faith. He will also want the Christian viewpoint in such matters to be heard as one viewpoint among others. He will also want to acquaint students with significant work on these problems among Christian thinkers of the past and present.

In these and in many other respects, general education presents the Christian scholar and teacher with both opportunities and responsibilities. In the days of fragmented, departmentalized studies, a man's faith or philosophy often seemed irrelevant to his teaching. With the attitudes and emphases of general education this is no longer the case. The relationship is real and significant at many points, as we have sought briefly to illustrate in the preceding paragraphs. Such relationships with their opportunities and responsibilities have not been sufficiently realized by Christian scholars and teachers. What the relation is to be in any particular situation, each man must think through and decide for himself. But precisely this process of thinking may prove stimulating alike to one's Christian faith and to his scholarship.

The Function of Literary Imagery in Christian Understanding

RAY BRETT



IN RECENT BIBLICAL scholarship there has grown up an attitude to the Scriptures that regards them, amongst other things of course, as literary compositions. Certain Biblical scholars have suggested that the meaning and significance of the Gospels, for instance, can only be grasped by taking into account the literary form in which they are cast, by a consideration of the imagery they use, and so on. The Scriptures are not to be put on the same level as works of secular literature, but nevertheless the methods and discipline of literary criticism, it is felt, are things that can be of use to the Biblical scholar. Recent New Testament scholarship has raised certain questions that make it profitable for theologians and students of literature to come together. In his recent *Study in St. Mark*, for instance, Dr. Farmer says of this Gospel, "St. Mark's book is neither a treatise nor a poem, but it is more like a poem than a treatise." If this is so, then there is an obvious point in asking if the mind trained in literary analysis and appreciation can throw any light on the work of the New Testament scholar.

I find a certain difficulty in starting a discussion about imagery, because I am by no means sure that its meaning is self-evident. It is a term that has become much more popular in modern literary criticism than it has ever been before. It is a term, I would suggest, like "the sublime", "taste", "the picturesque", and other words that have been fashionable at certain periods of criticism. Such words indicate some shift in critical theory and appreciation. They become popular and develop precision because they witness to certain features of literature that critics feel have been overlooked or not sufficiently emphasized.

As used in the earlier part of this century, the word "imagery" generally meant the creation of visual pictures in the mind's eye by means of words. No doubt the traditional psychology of empiricism encouraged this use of the word. Coupled with this usage was the suggestion that the function of these mental pictures or images was to arouse certain states of emotion—very often the same state of emotion as was felt to possess the poet's mind and which had driven him to composition. The common poetic theory was that poetry was the communication of emotion, a belief encouraged no doubt by Wordsworth's *Preface to the Lyrical Ballads*, though I am far from sure that Wordsworth meant anything really like

Ray Brett is Professor of English at University College, Hull, and the author of a book in Hutchinson's Senior Series just published. This paper was prepared for the opening of a Don's Conference on the nature and function of literary imagery in relation to Christian faith held recently at St. Catharine's in Windsor. It was used again more recently still, in conjunction with Austin Farrer's book *The Glass of Vision* and C. Day Lewis' volume on *The Poetic Image*, at the Don's Study Conference at Bretton Hall, March 27-April 2.

LITERARY IMAGERY AND CHRISTIAN UNDERSTANDING

this. Ruskin, in *Modern Painters*, asks, "What is poetry?" and answers his own question in a manner typical of the Victorian period: "It is the suggestion by the imagination of noble grounds for the noble emotions." I. A. Richards, for all the subtlety (or perversity, some would call it) with which he wrested a poetic theory out of logical positivism, shared the same easy assumption that imagery is a series of mental pictures and that the function of these is to arouse emotion.

With the coming of psycho-analysis and depth psychology the theory was modified to some extent. The mental pictures now become not just physical objects with a conscious emotional association, but primordial images or archetypal patterns—symbols, that is—which evoked emotion without any recourse to the conscious understanding. The Imagist and Symbolist poets, the early Yeats (and even in certain places Mr. Eliot), all subscribed to the view that poetry is organized not in any logical sequence or with any conscious apprehension of meaning, but in a series of symbols which make their appeal irrationally.

IMAGINERY FUNCTIONS TO INCREASE UNDERSTANDING

But over and against this theory, the theory that imagery is merely a device to evoke emotion—and often in conscious reaction to it—there has developed a belief that imagery has a more important and a more complex function. One wing of this movement (though "movement" is too definite a word perhaps) has based itself upon a philosophical inquiry into the nature of the imagination. Out of this inquiry has developed an aesthetic more sympathetic to the view that poetry is a product of rational activity. I am here thinking particularly of Mr. James' *Scepticism and Poetry*. The other wing has concerned itself with an examination of poetic and rhetoric. It has deepened our understanding of poetry, not after the modern fashion by an appeal to sensibility or psychological techniques, but by relating it to the critical theory of the time at which it was written. The best exemplar of this, perhaps, is Miss Rosamund Tuve. Miss Tuve threw a new light on Elizabethan and Metaphysical poetry by explaining it in relation to the poetic theory of the time. She showed most convincingly that the imagery of Elizabethan and seventeenth century verse was not something designed simply to evoke emotion, but to extend the scope of our understanding. Together, it seems to me these writers have shown that there is philosophical justification for regarding imagery as a means of saying something, instead of regarding it simply as a source of emotional excitement or the evocation of a mood, and that historically speaking there was a poetic tradition which so regarded imagery. Together they have done much to deliver us from the vulgar levels of the twentieth century.

Together—if I understand them aright—they would suggest that imagery is *not* a series of mental pictures, with emotional associations, but a device for increasing our understanding. A device, if you like, for clarifying and adding to the meaning of what is being said. What sort of meaning is meant here and whether the word "meaning" should be used at all in this context is a question for the philosophers and no doubt they will be only too ready to pull to pieces what I have to say. I

THE CHRISTIAN SCHOLAR

myself would be ready to use the word "meaning"—though with the admission that the meaning of a poem, or a play, or any other work of imaginative literature, is not the same as the meaning of propositions, certainly not the same as the meaning of empirically verifiable propositions. What I have in mind is that a work of literature does provide material for the understanding to work on; it provokes thought and can in this sense be said to have meaning. The meaning will not be clear and determinate, as is the meaning of propositions. It would be folly, of course, to say the meaning of *Hamlet* or *King Lear* is this; and then follow it with a neat set of clearly formulated propositions. But this is not to accept the suggestion that these plays lack meaning altogether; nor is it to adopt the heresy that its meaning could be better expressed in the clear and precise language of conceptual statements; the heresy, that is, of regarding literature as an immature expression of thought, the rattle which mankind amused itself with in the cradle, but put away when it became full-grown.

THE AMBIGUITY OF POETRY

The meaning of poetry will always be ambiguous—ambiguous in the sense that it is manifold, not in the sense that it is confused or muddled. "Ambiguity" has become a fashionable word in contemporary criticism; this is perhaps an unfortunate thing because the term is itself so ambiguous. But the fact to which the word witnesses is an important one and has always been a feature of poetry. The ambiguity of a poem—or of part of a poem—does not consist in the fact that several separate interpretations can be put upon it, that there are different levels of interpretation which remain separate and distinct. It is rather that these interpretations are fused together, or held in a living tension;— that the whole is more than the sum of the parts. Imagery, symbol, and myth are important means of achieving this sort of depth and complexity of meaning, but I do not think they are the only means. Allegory is another, and again it is most successful when it becomes more than a simple system of meaning at two levels which remain separate. Irony, too, at its best, achieves the same end, but again, you will notice, it is more than a manipulation of counters which bear an unequivocal value. Even paradox, as a literary device, is more than a clear assertion and negation. It is more than a simple contradiction; the two sides of the paradox are held together in a dynamic tension.

Whatever devices may be used—whatever the symbols that express the poet's thought—the meaning is intrinsic to the devices and symbols. We can get behind them to a certain extent and can perceive what it is they symbolize, but to do this is to acquire a "meaning" that is less and not more exact than that given in the symbols. In other words, there is no substitute for artistic expression, no adequate translation of poetry into theoretical terms. But having said this, it remains true, I think, that the poet and imaginative writer will stimulate and enliven our theoretical thinking. There is an interplay—as Kant put it—between symbols and concepts, by which a good deal of our thinking proceeds. Literature, if it is to have a healthy relationship

LITERARY IMAGERY AND CHRISTIAN UNDERSTANDING

with the rest of man's mental and spiritual life, will bring reality and urgency to experiences that might otherwise be overlooked or thought unimportant. Part of this, no doubt, will be the artist's insistence on the particularity of every situation and especially of every human situation. The products of the poet's imagination represent, in concrete form, elements in human experience which cannot be dealt with in generalizations. No doubt there will be a general reference, a universal appeal, but it remains true, I think, that in art the general and the universal are embodied in the particular.¹

IMPLICATIONS FOR AN UNDERSTANDING OF CHRISTIAN FAITH

What is the importance of this to the Christian and to an understanding of the Christian faith? In the first place we should remember that Christianity is embodied not in a series of logical propositions, but in a number of historical events—in the birth, life, death, and resurrection of our Lord and in the life of the Church. The meaning of these events no doubt must be expressed in propositional form, but when we speak of the "meaning" of the events, are we using the word in the same way as when we speak of the "meaning" of the propositions? Again, is the meaning of the events exhausted by the propositions, however long the series of explanatory propositions may be? It seems to me that the commentary on the events must be endless, the work of interpretation never done, especially as the events themselves are constantly being added to by the work of the Holy Spirit in the life of the Church. Is the unity of truth, which we perceive in the events, necessarily broken up and obscured in the fragmentation which accompanies the abstraction and conceptualizing of theological thinking? The unity which belongs to the representation of truth in historical events may inevitably be broken when it is translated into the language of logic. We may even get statements, which in stressing different aspects of the one truth, become contradictory.

These questions seem to me analogous to many of the questions that arise when we consider the meaning of literature and the nature of literary imagery. But the analogy becomes even closer when we reflect that the events on which the Christian faith is based are known to us mainly through the medium of the written word, that is in the Gospel narrative. Now it is true that the Gospels are not simply works of literature like *The Pilgrim's Progress* or *Paradise Lost*; they are *historical* narratives. The dangers of treating the Bible as literature are manifold and we have the solemn example of Matthew Arnold's *Literature and Dogma* to warn us of its consequences. Arnold, you may remember, started off with the declaration that "terms like *grace*, *new birth*, *justification* . . . terms, in short, which with St. Paul are *literary* terms, theologians have employed as if they were scientific terms." This was an approach that led to a watering down the Christian conception of God, that

¹ This seems to me one of the real philosophical problems with which literature confronts us: how a particular can have a general significance. The philosophical doctrine of concrete universals, which is often invoked to answer it, seems to me unsatisfactory and little more than a question-begging one.

led to his famous definition, "the eternal not ourselves which makes for righteousness." I am by no means pouring ridicule on Arnold, or scoffing at his attempts to hold fast to what he considered to be true in an age that baffled and perplexed him. In many ways his sincerity and integrity are to be admired. But he did not look at the Bible with the eye of faith. What we have to ask ourselves is whether, as believing Christians, there is something to be learned about the Bible—and, in particular, the Gospels—by bringing to it the discipline of literary criticism.

It is clear, as I see it, from modern New Testament criticism, that the Gospel story is not simply a naive *chronicling of historical events*, but a *theological interpretation of these events*. I speak entirely as a layman in these matters, but there is nothing surprising to me in this conclusion. We have, for a long time, been accustomed to regard St. John's Gospel in this way, so why should we find anything wrong in approaching the synoptic Gospels in the same manner? Again, the Pauline epistles are certainly theological and yet are historically prior to the Gospels. Why should we be reluctant to admit the same intellectual maturity to the writers of the Gospels as we do to St. Paul? No doubt it seems attractive at first sight to think that the synoptic Gospels are a plain, unvarnished chronicle of the historical events, brought straight to us without the mind of the writer standing between us and the events. But we should reflect that the difference between chronicling and the writing of history is precisely this: the writer of history brings his own mind to bear upon the events and interprets them by some principle of explanation. He does this without in any way impairing the historicity of his material; without in any way raising doubts in our minds about the authenticity of his narrative.

HISTORY, THEOLOGY, SCIENCE, AND LITERATURE

I suppose the real difficulty arises for many of us when scholars like Dr. Farmer tell us that St. Mark's Gospel—the earliest and therefore perhaps the most important in this respect—was written out simply with reference to a principle of explanation that was theological, but that this theology is expressed in symbols and imagery that seem more literary, more imaginative, than is proper to either the historian or the theologian. We have become accustomed to think of both history and theology as distinct from literature; and the suggestion that the framework of the Gospel of St. Mark is a literary one somehow suggests that its historical and theological reliability is impugned.

This, I believe, is because we have become used to the notion that history and theology are scientific, whereas literature, it is thought, has no relation to the truth, and is certainly not scientific. But there was a long tradition which viewed the Bible as not unlike literature, and which saw it as both a literal and an allegorical narrative. No doubt there were dangers in the tradition and we hear of sects of Imagists who treated the Bible as a quarry for allegorical readings and an exercise in numerology. But the vice of science and the extension of scientific or quasi-scientific categories of explanation to intellectual activities other than science proper, has perhaps caused too great a reaction to this traditional approach.

LITERARY IMAGERY AND CHRISTIAN UNDERSTANDING

A book such as Alan Richardson's *Christian Apologetics* is an example of what I have in mind. Canon Richardson, who is a Biblical scholar, argues that theology is an empirical science. The theologian, in this account of his work, is faced with certain historical facts—the event of the Incarnation and the events which are the result of the Spirit living and working in the Church. Theology, he contends, is a science which formulates regulative principles to co-ordinate and explain these facts. The only principles which will explain the facts of Church history—including, of course, Christ's ministry—are the assertions of the Bible concerning the existence and nature of God. We must believe these in order to understand the facts, or in St. Augustine's phrase (which Canon Richardson uses), *credo ut intelligam*. Now, while I am prepared to accept St. Augustine's injunction, I cannot do it in the context which Canon Richardson gives it. God's dealing with his people as seen in the Bible, the life of the Church, and the events of world history, cannot be fully understood by the methods of empirical science. The Bible itself is not merely a record of facts and historical events; it is a theological interpretation of these events and facts. But its language is not the language of scientific statement and its theology is not capable of being put exclusively into conceptual terms. Conceptual terms alone would be at a loss to express the glory and wisdom, the majesty and love, the judgment and mercy, of God's dealings with men.

Equally, it seems to me—though as a complete amateur in these matters—that the scientific spirit has fostered the growth of scientific methods of textual analysis, which are legitimate as far as they go, and are to be welcomed for their concern for accurate scholarship, but which are tools only and leave the central meaning of the Gospels untouched. Perhaps this is reading into Biblical criticism the experience of modern literary criticism, but I feel sure that in literary studies at any rate the detailed study of texts—while welcome in itself—has led to a quasi-scientific approach to literature and neglected the central issues.

BIBLICAL CRITICISM AND LITERARY CRITICISM

I wish to come back now to the stumbling-block, as some people would call it, of whether this approach to the Bible impairs its historicity. I have deliberately refrained from any comment on Dr. Farmer's detailed work on St. Mark. I have contented myself with expressing a certain sympathy with his approach and the conjecture that it may not be so novel after all. But his general introductory remarks in the first chapter of his book seem to me worth quoting here.

"Are we to say that the force of the evangelist's theological inspiration has so remodelled the material which came to him, as to efface the traditional outlines and to make the recovery of the historical facts impossible? Must we let go the history of Christ and content ourselves with St. Mark's inspired and dramatic presentation of the meaning of Christ and of his saving acts?

"It does not seem that we are really shut up to so painful a conclusion. The theological interpretation of St. Mark, as Mr. Lightfoot develops it, fences up or at least obstructs

one line of historical advance, but promises to open another. What the theological interpretation makes it difficult for us to do is to shoulder St. Mark out of the way and lay our hands on his materials. We can no longer be sure of getting past or behind the evangelist; he stops us, and makes us listen to what he himself chooses to tell us. If we cannot learn what we want to know from St. Mark's personal communication, we shall not learn it anywhere else. But is this so evident a disaster? Perhaps we have a further lesson in docility to learn; perhaps if we allow the evangelist to tell us his story in his own 'theological' or 'symbolical' way, and do not interpose with premature questions based on our own ideas of historical enquiry, we may be able to discern a genuine history which is communicated to us through the symbolism and act in defiance of it.⁷²

The truth of this seems to me undeniable. The sort of gain in understanding I have in mind I take not from Dr. Farmer, whose argument is close-knit and from whom it is difficult to select self-contained and compact examples, but from an article by Mr. Grayston which appeared recently in *Theology*. The article is entitled "St. Mark and the Darkness of the Cosmic Sea." Mr. Grayston comments upon St. Mark's account of the passion of our Lord, and upon the verse which reads, "And when the sixth hour had come, there was darkness over the whole land until the ninth hour." Here, Mr. Grayston argues, St. Mark is using the word "darkness" with all the associations of the Old Testament in mind, with the hallowed usage that opposes the darkness of sin and chaos to the light that God brings and the order of His reign. In particular, he thinks, St. Mark had in mind the story of the Creation in *Genesis*: "In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. And God said, Let there be light; and there was light." The darkness of the Passion story then is the darkness that symbolises chaos. At this point of our Lord's Passion a new Creation was made, God's Spirit moved again and brought into the darkness of men's sin the light of Redemption. At this point in the Passion story we are taken out of the temporal sequence of events into the realm of eternal truth. Such an interpretation I find most helpful and it does nothing to detract any historical value in the narrative. Indeed it enriches the historical significance of the event. Why should we find anything difficult to accept here, when at the beginning of St. John's Gospel we find the same images of darkness and light, and used with the story of the Creation obviously in mind? It seems to me that there must be this sort of two-fold reference in a narrative that is both a history and a statement of eternal truth. The eternal and temporal can only be related by recourse to symbol, by particulars that are more than particulars. I end by quoting the prophetic words of Coleridge in the lay-sermon he entitled, *A Statesman's Manual*. Here he says what I think is still relevant and has the heart of the matter in it.

"The historical and political economy of the present and preceding century partake in the general contagion of its mechanistic philosophy, and are the product of an unenlivened generalizing Understanding. In the Scriptures they are the living educts of the Imagination; of that reconciling and mediatory power, which incorporating the Reason in Images

⁷² Herbert Farmer, *A Study in St. Mark*, p. 7.

LITERARY IMAGERY AND CHRISTIAN UNDERSTANDING

of the Sense . . . gives birth to a system of symbols, harmonious in themselves, and con-substantial with the truths of which they are *conductors* . . . The truths and the symbols that represent them move in conjunction and form the living chariot that bears up (for us) the throne of the Divine Humanity. Hence, by a derivative, indeed, but not a divided influence, and though in a secondary yet in more than a metaphorical sense, the Sacred Book is worthily entitled the Word of God. Hence too, its contents present to us the stream of time continuous as life and a symbol of Eternity, inasmuch as the past and the future are virtually contained in the present . . . In the Scriptures therefore both facts and persons must of necessity have a twofold significance, a past and a future, a temporary and a perpetual, a particular and a universal application. They must be at once portraits and ideals."

Flat Minds, Kind Hearts, and Fine Arts

CHAD WALSH



THE AVERAGE UNDERGRADUATE has a flat mind and a kind heart. He has not been so much educated as adjusted. That the adjustment is successful is evidenced by his ability to talk with some fluency about soil conservation and the U.N.; he is also vaguely aware that racial prejudice is a bad thing. He admires science without knowing much about it and hopes that science will solve all our problems. Though he talks eagerly, he writes poorly, and, apart from a few snippets of the classics (anything before 1900), he has read little literature except some contemporary stories and novels carefully picked to make him aware of the world he lives in.

Theoretically a cosmopolite, stretching forth fraternal hands to the Eskimos and the Pakistanis, he is temporally provincial; he has not been asked to shake hands with Socrates or Paul. He confuses Queen Victoria and Queen Elizabeth I. He will soon be saying the Spanish Armada was defeated under the present Elizabeth at the time of the evacuation of Dunkirk.

His education has been talky-talky, with much stress on expressing his personality before he has much of any personality to express. He is ignorant of elementary logic and thinks like newspaper headlines. But if he is uneducated, his reflexes have at least been partially conditioned. He has a kind heart, and vaguely yearns to be useful to his fellow men. As for his future, he aims at security—a safe job, rather than a million bucks in a hurry. He is less predatory and aggressive than his fathers, less venturesome. He is confused, well-meaning, likeable, quietly wistful for something—he isn't quite sure what.

Finally, his mind, systematically flattened by the thirteen years from kindergarten to high school graduation, sees life as a plain with a few low hills, labeled "problems." His main intellectual activity is discussing "solutions" to problems. He has a nebulous idea that all tragedy and human wretchedness could be banished from the world if everyone were properly fed, housed, clothed, given a junior college education, and access to a well-staffed combination of hospital and psychiatric clinic.

To sum it up, the typical college student lacks imagination. Therefore, he fails to recognize either the dizzy heights or the frightful abysses. He has been taught to "adjust" to any human situation. If his Beatrice up and marries another man, the proper thing is to find a new girl, undergo a battery of marriage aptitude tests, purchase some handbooks on sexual adjustment, and take the vows like a rea-

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sonable and pragmatic animal. It does not occur to him that he can meet the lost Beatrice in another mode of existence, and that it may be worth remembering her in preparation for the meeting. He does not write Divine Comedies. He has been taught about the human, not the divine, and his teachers have told him that life is neither a comedy nor a tragedy, but merely serious.

Since every human being, whether a professor of philosophy or a Skid Row panhandler, has a philosophy, the student also has one, though he is usually unable to formulate it in words. He believes in a murky blend of pragmatism and positivism. If something works, he will pay attention to it, but it has to work in a visible, stub-your-toe fashion. He finds it difficult to believe that anything is real unless a scientist says so. Though in his own life he has experienced realities which cannot be classified as sensory impressions or "pointer readers," he is suspicious of them. They are probably Wishful Thinking and Rationalization.

THE PROFESSOR AND HIS CLASS

Now multiply this student by thirty or thirty-five, add a small sprinkling of non-conformists and rebels, and you have a typical class. Facing it is a lone professor. What can he do to prod the pleasant but unimaginative and shallow-thinking lump into life?

The professor's armament includes first of all thorough scholarship in his field, intellectual integrity, a love for teaching. Whatever weapons he may need, these are essential. And it is equally evident that he must be interested in his students, collectively and individually; eager to goad or woe them into three-dimensional thinking and life. So much for the all-important platitudes. But what more is needed? Does it matter, for example, whether the professor is a pragmatist, a logical positivist, or a Christian?

It matters in all fields, but more obviously in some than in others. To start near one end of the academic spectrum, will the teaching done by a Christian chemist differ in any significant way from that of his secular colleague?

No amount of prayer, meditation, and fasting will modify the periodic chart. Christian and secularist teach the same chemical facts. It may be, of course, that the Christian chemist is more likely to raise the question of what ought to be done with the discoveries of chemistry; whether, for example, it is nobler to produce DDT or poison gas. But if he does this, his concern and his verdict have little to do with the austerities of his science. He speaks as a man, with a particular social and moral viewpoint, not as one who has learned the essence of ethics by peering into test-tubes.

So at least the picture appears to one whose knowledge of chemistry is benightedly limited. Perhaps there are points of contact between chemistry and theology or ethics which I am too ignorant to recognize. But in general, I imagine most Christian professors who teach the physical sciences would agree that their Christian witness in the classroom consists primarily of good teaching, which reflects

THE CHRISTIAN SCHOLAR

a sure command of the field and a genuine interest in students. This interest ought to be greater in the case of the Christian than of the secularist, for he has basic theological reasons for discerning something infinitely precious (to God and therefore to himself) in each of the faces before him.

These are all differences in degree. Outside the classroom it is naturally another story. There any professor, whatever his subject, has countless opportunities to bear witness by being a dedicated member of his Church, taking part in campus religious activities, sitting in on bull sessions, and keeping the door open for any students who wish to ask him how a college professor can possibly believe in God. Because of the prestige of science, the chemist and the physicist—by personal example of faith—can influence many students who would not be impressed by a Christian historian or professor of art.

FAITH AND THE HUMANITIES PROFESSOR

Near the opposite end of the spectrum is the humanities professor. Whatever he teaches, it impinges at a dozen points on the concerns of religion. His own faith—or lack of it—will determine to a very large extent how much insight he can bring to bear; it may make the difference between effective teaching and superficial teaching.

But let me narrow this down to the professor of fine arts; in fact, I shall restrict it still further and deal only with the professor of literature, for it is only there that I can speak from any personal experience. But I imagine that what is said here would apply, *mutatis mutandis*, to those who teach painting, music, theater, etc.

Briefly and in its most extreme form, my thesis is this: No one can teach the literature of Europe and America effectively unless he is intimately familiar with the Christian tradition. And the surest way—it may be the only real way—to achieve this intimate familiarity is to be a Christian. Therefore, the Christian ought to be not merely one competent teacher among many, but the most competent of all.

THE CHRISTIAN PROFESSOR OF LITERATURE

I am assuming of course that the Christian professor is equal in professional qualifications to the brilliant pragmatist expounding literature in the classroom next door. Piety is no substitute for scholarship and good teaching. I am assuming also that the Christian professor has enough Christian sophistication not to fall into any of the facile traps of piety. In particular, he will not judge the worth of a book by the personal life of its author; he will not make a "wholesome viewpoint" the touchstone of the work in question; he will not banish from his classroom those books that deal, often in four-letter words, with brutality, war, blood, sex, and general nastiness. He is so soaked in the moral and psychological realism of Christianity and its Bible that he is not a prude, not a sheltered soul who insists on a shallow sweetness and light.

These false short-cuts do justice neither to literature nor to the Christian faith. The Christian professor needs to penetrate into the depths of his faith, and *there*

he will find the insights which transform a good teacher of literature into a better one: a guide who can skilfully lead his students through all vallies and deserts and jungles, all heights and depths.

This is true for two reasons. The first is the very obvious one that the great bulk of European literature has been so shaped, infiltrated and colored by Christian presuppositions that to teach this literature without both an intellectual and intuitive grasp of Christianity is almost like the attempt of a color-blind man to conduct a studio class in painting.

Taking only the literature of the English-speaking world, and the samples that commonly appear in undergraduate anthologies, note what a small percentage of it is completely divorced from the Christian world-view, cultus, and psychology. Cheerful and worldly Chaucer may be admired by the secularist for his sunny sanity, his pious tales being skimmed over lightly, and his final "Retractions" dismissed as superstitious death-bed insurance. But the Christian, knowing in his own being the necessary and fruitful tension between the visible world and the invisible one, can see Chaucer in the round: a man who had a thoroughly Christian consciousness of the sacramental goodness of everyday things, but who never forgot for long the high mountains of eternity that rim the horizon. Chaucer lived in a house with two stories: the natural and the supernatural. If he did not always bear both of them in mind simultaneously, at least he visited the two stories by turns, and what he learned in each helped him to understand the other.

What has been said of cheerful and worldly Chaucer applies with triple force to Milton and Bunyan. No matter how diligently the agnostic tries to penetrate into the psychology of Christian's flight from wife and babes, no matter how sincerely he endeavors to mesmerize himself into a state of mind where he can suspend his disbelief and take the Garden of Eden seriously, he cannot escape a sense of unreality. Christian, when you come down to it, is a good deal of a neurotic, and a very selfish one at that; Milton is a great poet childishly serious about a fairy tale. A Christian teacher, who knows from first-hand experience the need of salvation, and back of the need the plain psychological fact of man's fallen state, is best equipped to lead his students through the symbolic landscapes of Bunyan and Milton.

Or take Shakespeare. His characters seldom discourse on matters of faith, but I challenge anyone to read and reread the great tragedies without sensing the conviction, everywhere implied, that there is a God-given order running through the physical and moral universe, an order which can be disturbed by the individual only at the risk of his destruction. Macbeth is not merely a rebel against society; he is an insurgent defying the divine structuring of reality; the human agents who bring retribution upon him are delegates of the cosmic order. To interpret Macbeth's career in terms of a report on crime prevention or a treatise on abnormal psychology is to miss completely this extra dimension, and to be content with a shrunken Shakespeare.

One could continue indefinitely. There are the eighteenth century writers with

THE CHRISTIAN SCHOLAR

their tamed-down deism, but still deistic in a way that a Christian can easily understand (by imaginatively stripping his own faith of much that gives it power, color, and flavor). Or consider Hawthorne, whose preoccupation with evil and atonement is bizarre and repellent to the man who looks upon psychoanalysis as the only medicine for the soul. Or who can fathom Melville, without bearing in mind the questions that Job hurled against Providence? And in modern times, what sense does the later Auden make to the secularist? And what meaning is there in Eliot's *Four Quartets* if one has never had even a halting moment of mystical union with the divine Center of all things?

Obviously, I have omitted many names. Particularly in the nineteenth and twentieth centuries many of the greatest writers have been men who never darkened the door of a Church after the age of twelve, never prayed to God once their parents stopped standing over them. But this still does not alter the brute fact that the more than thousand-year sweep of literature in English is overwhelmingly Christian in background and assumptions, and that most of the major writers have been Christians.

THE AGNOSTIC'S REPLY

Now it may be plausibly argued that I have been presenting an unreal problem. Cannot the agnostic professor read up on Christianity and by an effort of the imagination achieve sufficient suspension of disbelief so that for the purposes of the moment he can understand what it feels like to be a Christian? Therefore, isn't the agnostic equally competent to teach Bunyan and Eliot?

He is not. Christianity is not the kind of religion that you can understand by make-believe, however well-intentioned and skillful the play-acting may be. The little boy who maneuvers his tin soldiers may talk glibly about strategy and logistics, but when he is drafted and sent to a battle front he begins to understand war for the first time. The most effective way to understand Christianity is to be a Christian. Otherwise, one is in danger of acting unduly solemn about a masquerade ball.

But granted that this is so, cannot the agnostic turn the tables and challenge the Christian to show how he would teach the great naturalistic novels—perhaps one of Zola's annals of the slums, or a tale of chemisms by Dreiser? Can the Christian imaginatively enter the one-story house of naturalism, and guide his students through it as understandingly as the agnostic can?

He can, and for the reason that he has often lived in that story. He has lived in the other story, too, but he can stay away from it for the time being. Every Christian has times when his faith grows very pale and unreal, when God seems more remote than Sirius, and the familiar everyday world is so overwhelmingly present that he wonders how he could ever have belief there is also an unseen world. At such times, existence does indeed wear the forbidding visage it displays in the great naturalistic novels; life is a trap, the individual a pitiful puppet of blind forces too mighty for his puny strength. Therefore, the Christian can recall his

genuine experiences of the agnostic psychology, and use them as the key to interpreting an *American Tragedy*. He does not need to indulge in flights of imagination. He knows the first floor of the house as thoroughly as any secularist does.

To put this another way, since the Christian lives in a two-story house, his residence is roomier than that of the secularist. Whatever insights the latter has gained (stripped of their negations) can be easily incorporated into the ample Christian framework. But it is logically impossible to incorporate Christianity into a naturalistic framework. The greater cannot be contained by the lesser.

It comes down to this. In any work of literature where Christian insight is needed, the Christian has the obvious advantage. But, because he lives also on the first floor of the house, he is as competent as the secularist to interpret those works that grant no second floor. This is really an understatement. He is more competent, because he can suggest a basis of comparison. He can help his students not merely to explore every nook and cranny of the first floor, but also encourage them to see that many things wear a different appearance when the second floor is taken into account. Whether the students choose to believe in the second floor is their business, but they ought at least to be shown that *if* it exists, it is a means of reinterpreting the events of the first floor. For example, the pitiful death of a Jude the Obscure cannot have precisely the same meaning to a reader who regards every tombstone as having only the inscription, FINIS, and one who sees every tombstone as a birth certificate.

TWO PROFESSORS AND JOHN DONNE

Perhaps all this can be made clearer by taking two specific works. Let us see whether a Christian and a secularist would teach them differently.

The first is the short passage from John Donne's "Devotions," made famous by Hemingway's use of it:

"No man is an Island, intire of it selfe; everyman is a piece of the Continent, a part of the Maine, if a Clod bee washed away by the Sea, Europe is the lesse, as well as if a Promontorie were, as well as if a Mannor of thy friends or of thine owne were; any mans death diminishes me, because I am involved in Mankinde; and therefore never send to know for whom the bell tolls; it tolls for thee."

Now imagine an agnostic professor in the next classroom—call him professor Z. He is intelligent, sensitive, and a man of good will, with a very genuine concern for social justice and world cooperation. He finds this passage of Donne's much to his liking. It is almost like a prologue to the U.N. charter; it expresses in language of memorable beauty the underlying unity of the whole human race. Each soldier (of whichever side) who falls in Korea is a casualty suffered by mankind, "And therefore never send to know for whom the bell tolls; it tolls for thee."

All that Professor Z has said is true. And all honor to him for saying it eloquently and passionately. But he is still moving in a two-dimensional world: the horizontal relation of man to man. He cannot understand the full meaning of human solidarity unless he has experienced it in a three-way relation: himself, others, God. And then he will instantly perceive that Donne is presupposing the three

dimensions: that indeed what Donne says is little more than a paraphrase of Paul's description of the Church as the Body of Christ—a Body in which each member is as vital to all the others, as the eye is to the hand and the hand to the eye. Always imperfectly, sometimes very faintly, but still unmistakably, the Christian experiences this organic unity in fellowship and worship with other Christians; he is therefore given some glimpse of a human brotherhood under one Father which assumes an infinitely greater degree of mutual responsibility and closeness than even the most enlightened programs of UNESCO.

THE SAME PROFESSORS AND GOD'S LITTLE ACRE

For my second example I shall take Erskine Caldwell's novel, *God's Little Acre*. A majority of the readers of this journal are probably familiar with it. In the twenty years since its publication it has sold more than six million copies, and it is a staple item in drugstore bookracks. Most professors of English, in their casual way, would classify Caldwell's best-seller as a naturalistic novel. Let us accept the label, and see whether a secularist and a Christian would teach it the same way.

For our secularist, we can return to professor Z. I suspect he would find a certain conflict in his mind as he prepared his lecture. The first thing obvious about the book is its gorgeous, bawdy humor. Old Ty Ty Walden, with his piety, scientific spirit, and unabashed eye for feminine beauty, is worthy of Chaucer's picture gallery. But isn't it selfish and anti-social to laugh uproariously at Ty Ty, when Caldwell has so clearly written a Novel of Social Significance? There are the poor whites, shiftless and ignorant. There are the mill workers, downtrodden and desperate. Isn't the main point of the book the need for more powerful labor unions, rural electrification, better schools, and diversified agriculture?

Perhaps that is the main point, but the laughter keeps breaking through, and there are the moments of sheer poetry, as when Ty Ty gazes with rapt attention at his beautiful daughter-in-law:

"Buck's got a fine-looking wife, hasn't he, Pluto?" Ty Ty asked him, spitting out another mouthful of watermelon seeds. "Did you ever see a finer-looking girl anywhere in the country? Just look at that creamy skin and that gold in her hair, not to mention all that pale blueness in her eyes. And while I'm praising her, I can't overlook the rest of her. I reckon Griselda is the prettiest of them all. Griselda has the finest pair of rising beauties a man can ever hope to see. It's a wonder that God ever put such prettiness in the house with an onery old cuss like me. Maybe I don't deserve to see it, but I'm here to tell you I'm going to take my fill of looking while I can."

In this Song of Songs of the old lecher there is none the less a curious humility and sacramental reverence for God's handiwork. And there are the two old Negroes out in the fields, chanting a lament for the "male man" who has been murdered by company guards in a cotton mill:

"Lord, Lord!"

"I was born unlucky."

"Ain't it the truth!"

"Trouble in the house."

"Lord, Lord!"

"One Man's dead."

"And trouble in the house."

Other things keep getting in the way of the social message. Some of the touches verge on allegory, and one suddenly realizes that Ty Ty is Everyman. For instance, he has set aside part of his farm as God's little acre, the crops from it being dedicated to the Church. But nothing ever grows on it except beggar-lice and cockleburrs. And as he digs one crater after another in quest of gold, he takes care to shift God's little acre to another spot, lest he find gold and be obliged to give it to the preacher who is getting enough salary already. At last he eagerly accepts a suggestion that he locate God's little acre under the house and barn, where no one plows or digs. But Ty Ty is a man of natural piety, and would be horrified if anyone accused him of failing in his duties to God. No elaborate *explication de texte* is needed to demonstrate that he is Everyman.

Another thing to trouble Professor Z is that the people in *God's Little Acre* have such a good time. They are underfed, underclothed, underwashed; they are the victims of society. But they live with a gusto that makes the average well-mannered student from an upper-middle family seem pallid and half alive. There is something wrong here. Their animal happiness is their opiate; it keeps them from being more vocal in protest against their sub-human lot.

Now in describing the tensions within Professor Z, as he prepares his lecture, I think I have pretty well indicated why a Christian ought to be able to enjoy *God's Little Acre* more heartily and teach it better. He will recognize the same social message, and will be equally emphatic that the lot of the poor whites needs improvement. But he knows that the Eternal Now impinges on the actual now, and that it is a mistake to live wholly in the future; otherwise you never live at all. Life is so much more than a row of problems awaiting solutions. If it is a breadline, it is also a square dance.

The daily life of Ty Ty's family does not precisely tally with the Ten Commandments, but at least they are all alive; they snatch whatever moments of poetry are available to them. One hopes that if deeper insight into the Gospel some day cleans up their souls a bit, and greater political awareness makes them more insistent on their rights, they will still retain something of the joy of the moment, the ability to extract the last drop of richness from the present instant. There are already too many solemn, cellophane-wrapped people in the world.

Perhaps the difference between the Christian and the secularist, both reading *God's Little Acre*, comes out most clearly in the kinds of compassion they feel toward Ty Ty and his lusty tribe. Unless my observation of high-minded secularists is completely awry, Professor Z feels an uneasy sort of pity, strongly mixed with condescension and unacknowledged contempt. He is impatient with the Waldens because they are so good for nothing, and impatient with society for making them so. His compassion is a bitter, not a loving thing. He wants to clean up the whole mess, so his sensibilities will no longer be affronted.

THE CHRISTIAN SCHOLAR

The Christian ought to have a more subtle compassion. He knows that the mess will never be cleaned up completely. The earth is a mess (though also vibrant with ravishing beauty and goodness). Original Sin will frustrate all earthly plans for the completely nice and well-behaved society. It is important to improve the living conditions of the Waldens, but let us not assume that if Ty Ty and company were to move into a pleasant house with electrified kitchen and tiled bath, and all were given a college education, they would automatically cease to be their sinful selves. They would still have ample opportunities to be themselves, though on a different level. But the wry, half humorous recognition of this fact does not keep the Christian from loving the Waldens as they are. And he remembers always that with God all things are possible: if an Augustine can live the youth he did and then become a saint, so can Ty Ty or Darling Jill, though it seems statistically improbable. In any case, there is the vital difference between a compassion infused with bitterness and condescension, and compassion alive with love and a sense of underlying kinship. All this the Christian professor can try to share with his students.

THE CHRISTIAN PROFESSOR AND HIS STUDENTS

But what do all these things have to do with the flat-minded kind-hearted students? The Christian professor who can lead them into the full richness of literature will strengthen the kindness of their hearts, by encouraging them to discover that there are cosmic sources and sanctions for kindness. And he will feed their minds so that they will at least inquire whether Reality may have more than one story. The great novels, plays, and poems are full of rumors and the reports of the explorers. When interpreted by someone who is also an explorer, they are so many signposts pointing toward exciting discoveries waiting to be made by anyone willing to venture from the domestic fireside of the familiar. The universe becomes a wilder and roomier place, with adequate space for every longing, every thought, every agony and every hope. In such a universe there is no claustrophobia.

So much for the role of the professor of literature, when he has and uses the eyes of Christian faith. Perhaps one dash of cold water is in order here. I have obviously been talking about the ideal Christian professor. He is seldom if ever incarnate in any of us. Our faith is always an imperfect thing; we cannot always be sure at a given moment whether a particular "insight" is from God or is merely a personal hunch. And, on the other hand, not even a logical positivist can make himself immune to the Holy Spirit; the latter occasionally infiltrates and implants insights which do not belong inside a logical positivist. In a word, the Christian is certain to be worse than he ought to be; the secularist is often better than he has any right to be. The moral is the familiar one: that in all our thinking about these matters, humility remains a prime Christian virtue. A sense of humor and delight in incongruity also help.

TEACHING WITH THE EYES OF FAITH

But these cautionary afterthoughts aside, there remains the obligation of the

Christian professor to use his eyes as best he can. It is true that occasionally one still hears it said that teaching is teaching and religion is religion, and each should reign supreme in its proper domain. But this is merely a version of the countless dualistic heresies, which have attempted to divide the world into separate spheres of influence for God and Satan. Either God is all in all, or He is nothing. If He has nothing to contribute in the English classroom, he has nothing to give at the altar.

A Christian is a dead man who has come back to life. Suddenly or so slowly that he cannot trace the steps, he has been reborn. Can it be expected that anything will remain the same? The familiar landscape, with its skyscrapers and slums and streets and people, may still look the same to the camera, but to the Christian they are radically transformed, because he has a new pair of eyes for looking at them. This is true even of the facts in the laboratory.

This raises the "problem of indoctrination." As a result of the curious folklore which has grown up around the perfectly defensible doctrine of the separation of Church and State, there is a curious attitude abroad on many campuses that if a pragmatist indoctrinates his students with pragmatism, he is being "objective" and manfully exercising academic freedom, whereas the Christian who arouses any interest in Christianity is betraying his sacred trust by "indoctrination."

The thing is laughably absurd. No man is "objective," if by that we mean he inhabits an inner fortress of disembodied rationality and can look, without presuppositions, at the peasants toiling in the villages of their superstitions. All eyes are eyes of faith. We cannot see anything without eyes of faith, whether the faith be humanism, logical positivism, or Christianity. The Christian may argue that his eyes are best, because they see farthest, deepest, and most—"Professors of the world, unite; you have only your negations to lose." But that is not the point here. If every professor sees through eyes of faith, it is not for the guardians of academic righteousness to say that Christian eyes, and only Christian eyes, are to be covered with blinders.

This does not mean that the Christian professor should preach and proselytize in the classroom. Most emphatically he is not to discriminate in any way against the students who disagree with him. He claims for himself merely the freedom he defends for others: to share with his students the insights he has gained through his God-given pair of eyes. Unless academic freedom includes both the right and the duty of using one's eyes for all they are worth, there is no academic freedom worth fighting for. We dare not deny the eyes we have been given.

The Place of Science in Religion

WILLIAM G. POLLARD



IN LAUNCHING into the theme of the place of science in religion I am immediately aware of a whole body of difficulties which stand in the way of any sort of adequate or meaningful exposition of it. In its remarkable development through the last few centuries the growth of natural science has been accompanied by several other movements which have become inextricably interwoven with it in the minds of most people. Among these are the nineteenth century enlightenment and, in the present century, the rise of pragmatism and humanism as the dominant faiths underlying our society. The result of these combined movements has been to move our society, and indeed the whole of western civilization, to its present largely pagan condition in which the prevailing tone of the motivations, commitments, and convictions at the heart of society is secular and humanistic.

The really remarkable and brilliant growth and success of the natural sciences within the past century has taken place within this secular-humanist environment and has unquestionably contributed to the hold which the underlying convictions peculiar to it has gained on the minds and hearts of our people. Indeed, the great majority of persons would admit to the belief that science, as especially represented by the natural sciences, necessarily leads to and so becomes synonymous with the prevailing secular viewpoint. The one distinctive feature of the natural sciences, they would say, is to be found in the great new powers which they have given men for coping with their environment in an effective manner. They have provided us at long last with sure and positive knowledge about the world, a knowledge independent of uncertain speculation, superstition, prejudice, and the pitfalls of inner desire. They have set an example for a richly rewarding approach to the world in all other fields of human inquiry. Thus the objectivity, the attitude of scepticism and suspended judgment, and the human self-sufficiency which characterize the pragmatic and positivist temper of our secular culture are often felt to be directly traceable to the example of the marvelous successes which have crowned our efforts in the natural sciences.

THE SECULAR GOALS OF SCIENCE

This point of view with respect to the natural sciences is exceedingly widespread. More or less direct expressions of it can be found in almost any piece of current writing which is concerned with the role or place of science in our social

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THE PLACE OF SCIENCE IN RELIGION

structure. Just at random I picked up a recent issue of *Science** which contains an article by Melba Phillips under the title, "Dangers Confronting American Science." In it is given the following definition of this role: "Classically, science has had two distinct but harmonious goals: the discovery of the secrets of nature for humanitarian purposes—that is, for improving the material conditions of human life—and the acquisition of knowledge for its own sake." Miss Phillips' primary concern in this article is with the perversion of these goals to immediate utilitarian ends, notably military uses, and the attendant evils of declining scientific freedom. This subject she treats admirably and intelligently. My point in quoting this passage has nothing to do with the central argument of her paper, but rather with the circumstance that she is able to state these primary goals of science as if they were axiomatic and therefore immediately and obviously acceptable to all her readers without further comment. And in this assumption she is undoubtedly entirely justified. In a thoroughly secular and humanistic society these goals *are* axiomatic. That is the kind of society in which we live.

If, however, we are to accept the proposition that the ultimate significance of science as a human activity is to unravel the structure of the world in which we find ourselves for the purpose partly of enjoying the satisfactions of knowledge for its own sake and partly of improving the material conditions of human life, then what can we say about the role of this activity within the framework of a Christian view of the world? Here we are brought face to face with a very real and very crucial problem. The common and indeed rather general answer which is given to the question points out that Christianity involves humanitarianism and brotherly love as fundamental requirements for social behavior. Improving the material conditions of the life of one's fellow man, particularly when directed toward the basic needs of freedom from hunger, want, and disease, is clearly an objective which properly comes under the domain of Christian ethics. And so it is held that here the basic goals of science and Christianity coincide. Indeed the argument is even stronger than this, since it is clearly essential that science be carried out within a Christian framework in order to insure that it shall be used for the good of mankind rather than its destruction.

Such a resolution of the problem of the place of science in religion is quite prevalent, and one finds it frequently advanced in defense of Christian education. And yet even for those who employ it, it exhibits all the characteristics of a last ditch position. First of all it begins by assenting to the basic axioms of secular convictions about the nature of human life and the purpose of human activity. Then secondly it goes on to employ a mode of reasoning which reduces Christianity to an ethical system, a philosophy of human behavior, represented by the life and teachings of one who lived and taught in Palestine some nineteen hundred years ago. Then finally having disarmed itself by giving assent to these two basic viewpoints, the argument is powerless before the anti-religious attacks of the "good-pagans" of

* *Science* (Vol. 116, October 24, 1952), p. 439ff.

THE CHRISTIAN SCHOLAR

our secular culture. If we make our case in this way, what after all can we answer to the secularist who insists that cultured, educated persons can be and are ethical and humanitarian without benefit of religion, and that the combination of science and reason is quite capable of meeting the needs and problems of human life without the necessity for referring them to the ethical teachings of Christianity?

THE HUMANISTIC GOALS OF SCIENCE

What I propose to do here is to offer you a very different and far more basic answer to the question of the place of science in religion. This answer is, however, extraordinarily difficult to give in a clear and understandable way. The reason for this is that it starts out by denying the validity of the fundamental axioms on which the convictions of secular thought rest. When one has to begin by declaring false what others hold to be obvious and axiomatic, then clearly the gravest difficulties in the way of a communication of ideas and mutual understanding are immediately confronted. Yet without such a drastic approach to the problem, I do not believe there can be found the kind of answer to it which can call forth the best that is in men and present them with a concept of the Christian Church and its mission which is capable of really firing their hearts and inflaming their wills.

One way to approach this difficult problem is to think of an individual human life or the life of a whole society as an incident in a great drama. We all have this feeling about life already. As history unfolds itself, nations rise and fall, individual lives pass onto the stage of existence and play their parts, and great and decisive events loom in the future. We are conscious of participating in one way or another in the great drama of existence, the cosmic drama. But although the conditions of human life give all of us this dramatic sense about existence, we are by no means in agreement concerning the nature, purpose or character of this drama. Indeed for our present purpose we may distinguish two sharply contrasting viewpoints in this respect. Then by bringing out clearly the several points of contrast between them, we can better appreciate the fundamental character of the problem which we face.

One view of this drama is that which characterizes the secular humanist's convictions about his world. It looks upon all history as a drama of human progress and achievement. It sees man as merely one of many biological species which have inhabited the crust of this planet. It considers his fundamental problem as a species to be essentially the same as that of any of the other species, namely, to survive, find food for himself, make the best adjustments possible to the conditions of his existence on this earth, and with these goals achieved to make that existence as pleasant, profitable to himself, and even as interesting, good, and noble as he possibly can. In looking back over man's record of performance in this task much satisfaction is expressed over the progress he has made. It is perceived as a true drama of man's slow and laborious but ever successful conquest of and adjustment to the natural forces arrayed against him. Existence is a rich, intensely absorbing drama

THE PLACE OF SCIENCE IN RELIGION

to be sure, but it is exclusively a drama by and about man. For this reason any such view of existence is designated by the word *humanism*.

Humanism can have either an anti-religious or a pseudo-religious form. In the former case the drama of man's emergence is seen as taking place in three stages. First a primitive religious phase characterized by superstition, prejudice, and blind fears. Man then grew out of this phase into a higher philosophic phase characterized by futile and unreliable speculations. And now finally man is seen, in this view, to have grown out of these earlier unsatisfactory stages of his existence into his present scientific stage which is characterized by positive knowledge and a sure confidence in at last being able to deal effectively with the problems which confront him. The pseudo-religious form of humanism sees human existence in very similar terms but it includes, in addition to the material elements of that existence, God as the great unknown, an impenetrable mystery standing above and apart from human affairs as they are carried out here on earth, just one more among the many varied elements of his experience which excite man's investigative curiosity. To the elements of the human drama as seen in the anti-religious form, it then adds on to it, as a separate and additional side-drama so to speak, the long historic record of man's efforts through his own intellect and reason to comprehend the divine mystery. It sees primitive animism, Hinduism, Judaism, Buddhism, Christianity, and Mohammedanism all as efforts of equal validity though of perhaps unequal insight which man has made in his endeavor to probe this mystery throughout his long spiritual pilgrimage. In both forms of humanism, however, the drama is exclusively a drama of man. All of its crucial moments, all of its interest, tenseness, and excitement are derived from man's point of view in terms of *his* progress as a species, *his* welfare, and *his* future.

THE DRAMA OF EXISTENCE

Radically opposed to this way of viewing the drama of existence is the Christian viewpoint. For the very heart of the true Christian faith is to be found in the vision of the high drama within which the whole created order is caught up. But in this case the center of the drama is God, not man, and this radically alters the whole picture. It involves a keen, even exhilarating sense of the total involvement of all human life in the mighty unfolding of God's majestic purpose for His creation. It embraces the whole unimaginably vast reaches of the far-flung physical universe out to the most remote galaxy and sees all this as the free creative act of the infinite God. It sees the long, intricate, and marvelous history of this mighty creation from its first appearance in space and time to the present as the work of God, a dramatic unfolding of His strange and wonderful plan for His creation. On our own planet the slow and painstaking evolution of this plan has at long last produced a creature of this creation, man. Prior to his appearance there was, as far as we know, no part of this whole beautifully constructed creation that was even at all conscious of its own existence. Millenium after millenium as the majestic story of God's handiwork unfolded itself, nothing anywhere within it knew anything about

THE CHRISTIAN SCHOLAR

it or could respond in any way to its awful and majestic beauty. But here at long last came man on the crust of this planet, and in his dawning consciousness looked out in wonder and amazement on the strange and intricate world in which he found himself.

As the drama of existence continued to unfold men everywhere strove for comprehension of the deep mystery of existence as they sought to make contact with God and enjoy communion with Him. On man's side these efforts produced numerous religions and a great variety of religious experiences. But at the same time on God's side, God also sought to reveal Himself, His nature and purposes, to this new creature of His creation. This He accomplished through the unique history of a special people. In the literature of this people we have preserved for us the inspired record of the profound experience of living as active participants in this uniquely revelatory history. It is this quality which makes this literature, our Holy Scriptures, the vehicle through which God's revelation of Himself in history is transmitted to us in the words of the men who lived and experienced that history. From its roots in the mists of pre-history this drama of revelation, which was worked out in the fortunes and experiences of the Hebrew people, leads up in the fullness of time to the final mighty climax of revelation. The Almighty God of all creation becomes Incarnate in the person of Jesus Christ, and lives to the full a human life among us.

The remaining portions of the drama of existence as seen through the eyes of Christian faith carry us into the realm of Christian eschatology. For the purposes of God as revealed to us in this first portion of the drama involve a definite end and object in creation. This mysterious universe was brought into existence in the first place and has developed and evolved in such strange and wonderful ways ever since with the sole purpose of achieving an ultimate objective which is designated in Christianity as the Kingdom of God. The hidden secret of human history and of the individual human lives which make it up lies in this movement of creation toward the attainment of God's Kingdom. For this purpose Christ's Holy Church was established and given to us as the visible extension of His incarnation in the hearts of men. Through the Church, God's redemptive work on human beings is carried out, and in its fellowship the at times vigorous and at other times lethargic, movement toward the Kingdom of God is worked out in human history.

Here then we see two primary views which have been widely held of the drama of existence. There is, of course, by no means common agreement as to which view is the correct one. But both give expression to the well nigh universal sense of human experience that existence is a drama, a mysterious movement from a beginning to an end, an evolving developing story with scenes, acts, preparations, and crises. Both also are built upon the same facts and incidents of history. But they each have diametrically opposed views of the meaning or theme of the drama. One fits together all the data of history in accordance with one kind of a "feel" for human life and experience so as to build up a coherent drama centered on man and

THE PLACE OF SCIENCE IN RELIGION

his achievements and glory. The other takes exactly the same data of history and discovers from it through a different "feel" for human life an equally coherent drama centered on God and His purposes and glory. These two viewpoints cannot both be true together. One of them must represent the true drama of existence, the other an illusion.

HUMANISM'S PERVERSION OF THE CHRISTIAN VIEW

It is our lot to live in an age and a culture which has largely adopted the humanistic view. Perhaps nowhere is this situation more strikingly evident than in the transformation which the secularization of our culture has wrought in the popular concept of Christianity itself. As a result of the liberal movements in Christian thought of the last century, men have slowly turned away from the historic assertions of the Christian faith as given in the traditional Christian creeds, and substituted instead a set of teachings, a philosophy, and a code of ethics. The central position occupied by the Passion and Resurrection in the gospels and epistles has been replaced by the Sermon on the Mount. The central figure of the Incarnate Son of God revealing the nature and purposes of God to man has been replaced by the Jesus of history setting for men in his life and teachings a high and lofty ethical standard. The Church in place of being conceived as the mystical Body of Christ, a divine institution and redemptive society instituted by Christ, has come to be regarded as an organization of men designed for mutual ethical culture and moral elevation whose function is to do good in society and dispense charity.

All of this radical perversion of the historic Christian Gospel is the fruit of the gradual, often unrecognized, conversion of our culture to secular and humanistic convictions about the meaning of existence. But prior to the eighteenth or nineteenth centuries such a perversion was unheard of. All the traditional recitations of the fundamental elements of the Christian faith make no reference at all to a code of ethics, moral standards, or acceptable modes of behavior. Instead they are invariably stirring recitations of a drama; the cosmic drama made up of the mighty acts of God in His creation. They start the recitation with the assertion of a belief in God, the Father, the creator of heaven and earth and of all things visible and invisible. Then the recitation advances to Jesus Christ, the Incarnate Son of God who was born, crucified by Pontius Pilate, suffered, died, and was buried, rose from the dead, ascended into heaven, and will come again as the judge of all. Nothing is said about ethics or behavior. Instead we have a simple concise outline recitation of the complete drama of existence from creation to final judgment as revealed in the total Judaeo-Christian tradition. Ethics and right behavior come as the fruits of a human life which is consciously lived as an integral part of this mighty drama. To make them the ultimate objects of life is Phariseism, not Christianity. It is only when the unconscious influences of the culture in which we are immersed have done their work in our hearts and brought us to the point where the only true feel we have for the drama of existence is the secular, humanistic, man-centered version, that the traditional historic assertions of the Christian faith are looked upon as un-

THE CHRISTIAN SCHOLAR

real, outmoded, dusty dogmas of a bygone age. This, of course, must be. The two viewpoints of the meaning and center of the cosmic drama are in radical opposition to each other. Whoever deeply believes in his heart in the validity of one of them must of necessity look upon the other as a pure illusion.

THE CHURCHES' ASSIGNMENT

Against this background the role of the Church in the secular culture of our modern Atomic Age stands out clearly, sharply, and decisively. It must somehow find ways to lead men back to a living, vital, and vivid feeling for the deep reality and fundamental validity of the traditional Christian view of the meaning and significance of the whole cosmic process. Men must somehow come again to the realization that the sole purpose for which they have been brought into existence through this process is to respond in awed wonder to its Almighty Author, to enjoy with Him the marvel of His creation, to praise Him and glorify Him forever. For this is man's unique function and position in the world. When he rebels from this function, denies God, refuses to respond to Him, and turns all of his energies and abilities instead to the achievement of his own self-designed purposes for his own glory, he delivers an affront to the whole vast array of the majestic universe about him and thwarts the purpose of the whole intricate cosmic process, eons upon eons long, which has produced him. Men must come to realize what a fearful denial and terrible sin they commit when they do this.

It is possible to present all fields of knowledge—science, philosophy, history, psychology, sociology, and literature—without sacrifice of critical judgment, objectivity, or complete honesty in such a way that all that we are and all that we know fits together again into the Christian rather than the secular view of existence. This task is the special assignment of the Christian Church today. It is a crucial, terribly important task in these cruel days. All of us concerned with it can take heart and approach the task with sure confidence because in its achievement lies the way of truth. The secular humanism of our time has foisted upon our culture a terrible illusion and a fearful mistake. On all sides it shows signs of cracking up and evaporating, but before it has been converted to a truer loyalty we are likely to have to suffer heavily for it.

THE TASK BEFORE US

Within the framework of these controlling considerations, let us turn again to the question of the place of science in religion. To begin with we can now, perhaps, detect some of the inadequacies in the secular objectives which we stated at the outset as the axioms underlying the modern convictions about science. For surely by now we must see that the application of human energies to the discovery of the secrets of nature either for the satisfaction which men derive from the mere gaining of knowledge, or for the improvement of the material conditions of human life are, when taken as ultimate and final goals, both radical perversions of the remarkable abilities with which men have been endowed. What we must do instead is to look

THE PLACE OF SCIENCE IN RELIGION

at the natural sciences in a wholly different way, not from man's point of view but from the vantage point of God's purposes for man. When we do this the entire matter is illuminated from a quite different angle.

In order to see this, suppose for a moment that we were to wipe out completely all the insights into nature which have been achieved through science in the past few hundred years. We would in that event know nothing of the vast immensity and majesty of the universe in which our earth is but an infinitesimal and wholly insignificant speck of matter. We would be completely unaware of the vast stretches of time back to the mighty creation of this tremendous system of matter or of the marvelous drama of its long evolution and development to its present state. We would know nothing of the simple majesty of the mathematical formulation of its basic structure and laws or of the marvelous intricacy of its architecture as it is worked out through combinations of neutrons, protons, electrons, atoms, and molecules. The delicate and intricate biochemical complexity of a living cell so remarkably organized into a dynamic unity, and the incredibly greater complexity in unity of the higher organisms would all be completely hidden from us.

Yes, we do know now that God's mighty creation is all of this and much more besides. And so knowing this, and knowing also that God's purpose in producing us within his creation is that this creation might have the means for responding to Him, for praising and glorifying Him, we need only ask could it possibly be God's desire for us that we remain ignorant of all this deeper apprehension of His creation? The answer it seems to me in all humility and reverence is clearly no. And from this answer we may perhaps gain a deeper insight into the function of the natural sciences within God's purpose for us.

We then of this present age find ourselves in possession of the great variety of delicate, complex, and remarkable instruments with which modern scientific investigation is carried out. In the years ahead numerous investigators will use these instruments to probe deeply into the secrets of God's handiwork. With them they will collect a bewildering variety of data directly from nature. The marvelous structure of the world will speak to them through these instruments in strange and cryptic ways. All these assorted data they will then employ in the simple, step-by-step, impelling, and unequivocal reasoning of science to piece together from it a far deeper and vastly wider apprehension of the wonder of God's creation than men two centuries ago could ever in their wildest fancies have guessed would be possible. And so all this intricate scientific apparatus is really nothing more than a new set of eyes and ears, and a new voice by means of which those who use them acquire deep new insights and increase the range of their apprehension of God's marvelous world by many, many fold.

The one crucial and determining task for us now is to learn to use the remarkable scientific instruments which God in His providence has made it possible for us to have in such a way as to enrich and deepen the awed and appreciative wonder with which we respond to the work of God. This task, however, we cannot accomplish unless at the same time all that we learn has been so consecrated to God,

THE CHRISTIAN SCHOLAR

the Author and Sustainer of all things, that the vivid feel for God's mighty drama of existence comes again to live in our hearts. We must learn to sense deeply and profoundly that every thought and every action of our lives are vital elements in this drama, a decisive line in the real life play which we are acting out for God, a turning point in its tense unfolding from scene to scene. We must be made so vividly aware of the God who reveals Himself in Holy Scripture, of the God who reveals Himself in Christ, that we come again to feel the thrill which should always properly accompany the recitation of God's mighty acts of creation, revelation, incarnation, resurrection, and judgment as set forth in the classic statements of the Christian faith. Having achieved this, we of this atomic age can derive from the wide visions which the natural sciences have made available to us a profoundly deepened enrichment of the praise and glory which we render to God, and a vastly widened apprehension with which to enjoy with Him the wonders of His handiwork. Think of the profound enrichment which the new apprehension of the world through science can give to the words of the Cherubim as heard by Isaiah:*

"Holy, holy, holy is the Lord of hosts
Heaven and earth are full of His glory."

or to the words of the psalmist:**

"I will praise thee, O God, for I am fearfully and
wonderfully made, and marvelous are thy works."

THE IMMEDIATE PLACE OF SCIENCE IN RELIGION

It is important to emphasize that we are here speaking of the ultimate goals of science as a human activity. When we turn to immediate goals, we move on a different level of consideration. One can measure the charge on an electron or solve an intricate problem in quantum mechanics without any reference to any particular view of the world. Indeed, in the performance of each such task one becomes wholly absorbed in the challenge of the research problem itself and is for the time being oblivious of its larger implications. But this is just as true of the monk laboring over an illuminated manuscript. It is only as we look at the ultimate significance and purpose of the cumulative pattern of all such individual scientific researches that the distinction between the humanistic and religious viewpoints emerges. It is when we pause in the performance of our several appointed tasks, scientific or otherwise, to reflect on the mysterious circumstance that we are here at all on the face of this lush planet, alive, active, willing our own participation in the drama of existence which unfolds itself as that planet sweeps through time, that the deeper matters which we are considering here command our attention.

To the thoroughgoing secularist, religion appears as a vestigial carryover from man's primitive superstitious stage of development. He finds it an alien and unintelligible collection of dogmatic statements incapable of demonstration or

* Isaiah 6:3

** Psalm 139:14

THE PLACE OF SCIENCE IN RELIGION

rational assimilation. In every way it seems to him wholly foreign to the spirit and methods of science. And so to him religion seems something apart from and irreconcilable with science. But as we have, I hope, seen here, science as such is not a part of this conflict at all. What we have to deal with instead is the sharp conflict between two opposing feelings for the meaning of existence, two conflicting sets of dogmas, if you wish, about the theme and center of the historic process. Science itself can be and historically has been successfully pursued under either of them. For ultimately science is nothing more than a means for vastly increasing our range of perception of the world. When it is employed by those who feel themselves creatures of the Creator and children of the living God, it becomes a means for powerfully enriching the religious life. But it can on the other hand be equally well used by those who regard themselves as the captains of their souls and the masters of their fate as a means for designing and casting the drama of existence on their own terms and for their own ends. There have been competent and able scientists of both kinds and each has contributed richly to our present store of scientific knowledge. There is a place for science in religion and a place for science in secularism. Science as such is inert to the deep conflict between these two views of the world and of history.

A recent book by George R. Stewart under the title, "Man, an Autobiography," conveys a deeply moving sense of the secular feeling for the drama of existence. As the fly leaf describes it, the book is "The story of man through the ages, told briefly and simply as history, anthropology and human drama." It is exclusively a drama by and about man, in which man is seen as a very clever animal who step by step through the ages has advanced in his power to cope with his environment and to deal ever more and more effectively with the impersonal natural forces arrayed against him. In one chapter which is devoted to religion the subject is treated as a peculiar sociological phenomenon, a special manifestation of man's groping attempts to cope with the changing pressures of life, a passing phase in the unfolding drama of human progress. In the latest phase represented by the last few hundred years man through science acquires vast new powers over his world and great developments in more effective social and political institutions occur. A few quotations from the concluding portions of the book will help give the feel of it.

"My theory [of history] I suppose is this. I, Man, produce history by making adjustments within a set framework. There are two parts to this framework. The first is the outside world of earth, sea, air, sun and all the rest, controlled by what I sometimes call 'natural laws.' The second is the dead hand of the past which passes on to every generation a body, a mind, and some habits.

"As to the question whether my story has any significance, I have two answers. To the universe, I imagine, it is of not the slightest significance whatever. (Of course, I must say, 'I imagine' because I really know nothing about the matter for certain.) To me, however, I must say that my story is of

THE CHRISTIAN SCHOLAR

supreme significance. It is all that I am and carries in it all that I ever shall be.

"If I ask, 'Has my career been good or bad?' I can only shake my head again about those two words, and weakly ask in return, '*Good for what? Bad for what?*'"

It would be possible to express this whole feeling for the drama of man on this planet in the form of a creed. In the recitation of such creed the secularist would feel a thrill of response, a sense of deep satisfaction, and a spontaneous reaction of conviction. Yet such a creed would be just as completely a collection of unproven dogmas and untestable hypotheses as the historic creeds of the Christian faith. Whether we are conscious of it or not each of us has some creed in accordance with which our lives are organized as participating components of the unfolding drama of all existence. The dogmas of each such creed are for him who lives by it fundamental and axiomatic assertions of the theme and character of the drama of which he feels his own life to be a part. They are expressions of the meaning, value, and worth of existence as he sees it. The more deeply he believes and trusts the doctrines of his own creed the more unintelligible and illusory those of a contrary creed will seem.

THE CRISIS OF FAITH

We seem to be approaching a critical juncture in the faith which empowers our society. The secular ethos of the past century and a half has been antagonistic to a full expression of the Christian faith, and the Church too often has yielded to this pressure by watering down its message. On the one side this course has, to be sure, made Christianity acceptable to the secular, man-centered, this-worldly ideals of our age and permitted it to continue in society without undue open conflict. On the other side, however, it has at the same time emptied the Christian message of the transforming power and penetrating vitality which properly belongs to it as a veritable baptism of fire. But the years since the last war have ushered in with them a growing sense of the emptiness, futility, and sheer vanity of secular ideals. Men everywhere are even coming to feel the first dawning sense of the terrible and fearful sin which they have committed against the Almighty and Holy Lord of history when they arrogantly and flauntingly denied every sense of dependence on Him or responsibility to Him and turned instead to use their newly acquired scientific methods in an attempt to resign and control history in accordance with their own self-made and self-determined objectives. Against this ambitious attempt there now looms the dark cloud of Russian Communism, and the restless stirring of long dormant peoples. These mysterious and fearful forces now set loose in human society are of a character which the secular faith in the nature of man is quite incapable of comprehending. These dark and perverse attachments of the human soul are exhibiting a strength and vitality and tenaciousness which is quite baffling and incomprehensible to those imbued with the secular doctrine of the progressive improvement of the human species. They possess an ominous power for the

THE PLACE OF SCIENCE IN RELIGION

transformation and molding of human history which finds no place in secular theories.

So it is that Western civilization faces a major crisis of faith and belief. As Dr. Charles Malik has expressed it in an address before the United Nations, "The challenge of this epoch is not Communism, but is whether Western society, conceived in the joyous liberties of the Greek city-states and nurtured on Christian charity, can still recover from the worship of false and alien gods and return to its authentic sources. The challenge of the moment is whether modern man, distracted and overwhelmed by himself and his world, can still regain the original integrity of his soul."

We seem to have strayed far in this address from our original task of considering the place of science in religion. And yet at the core of our present difficulties in the West there lies, it seems to me, a fundamental error in our conception of the role and function of science in human affairs. When men generally have come to a realization of the deep sin of regarding science ultimately as merely a means for remaking the world in accordance with man's own self-designed plans for it, and have restored science to its true place as a handmaid of religion, then we shall have gone far in the return to our authentic sources and the recovery of the original integrity of our souls of which Dr. Malik speaks.

The Natural Sciences and the Christian Faith

KIRTLEY F. MATHER



THE CONFERENCE in which we are participating today is indicative of a significant change that has taken place in the minds and hearts of men during the one hundred years of distinguished service that Central College is commemorating this year. The notion, prevalent during the last half of the 19th Century, that science is fundamentally hostile to religion has largely abated. We meet here in the chapel of a Christian college, not to seek or to emphasize dichotomies, but to discover and stress integrative concepts.

The strategy and tactics of the natural sciences, as developed in these years of our lives, provide a thoroughly practical and highly successful way of gaining and organizing knowledge about the world in which we live and about ourselves as inhabitants of that world. In an age of science and technology we find ourselves surrounded by machines and gadgets which greatly increase human efficiency and comfort. We use technics and methods carefully perfected by scientific analyses and appraisals.

But the most important effect of participating in the technologic culture of an "Age of Science" and certainly the one that has the greatest bearing upon the mental and spiritual aspects of the life of the individual, is the new temper of respect for fact. Machines breed respect for the impersonal, neutral and obdurate operations of the physical world. The achievements made possible by scientific methods of observation and analysis bring a new spirit into the life of man. Instead of depending upon beliefs and prejudices, modern man is coming more and more to make the final arbiter of judgment a set of facts, knowledge of which is available to all normally constituted individuals. There is still a lot of wishful thinking and much questioning acceptance of the pronouncements of those who influence public opinion, but the appeal to facts rather than to the dictum of an ancient sage or the dogmatic assertion of a man who wields great economic or political power is a fairly common practice nowadays.

The natural sciences, moreover, have taught modern man that the universe is not something to be feared, but something to be understood. It is probably true that few if any of us have completely discarded all the superstitions of our infancy or of the infancy of mankind. It is, however, the special prerogative of the physical

Dr. Kirtley F. Mather, Professor of Geology at Harvard University, presented this material in a lecture before the Natural Science Conference in connection with the Centennial program of Central College, Pella, Iowa, on November 22, 1952. Dr. Mather has become widely known as an eminent scholar and a Christian layman, whose efforts in relating Christianity and higher education have had great influence. He is chairman of the Faculty Christian Fellowship and was recently elected to the Administrative Board of the National Council of Churches to represent the Division of Christian Education.

THE NATURAL SCIENCES AND THE CHRISTIAN FAITH

sciences to reveal the regulatory principles of the physical world and to stress their inviolability. Granted of course the validity of the Heisenberg principle of indeterminacy as it applies to sub-atomic entities and the statistical character of the so-called laws of nature, it is through the physical sciences that one gains the first conception of an orderly administration of the cosmos. It is primarily through contemplation of physical phenomena that the reasoning mind finds response in the rational universe.

It is within the framework of this new attitude toward knowledge and this new understanding of the nature of the world and of man that we must focus our attention upon the Christian faith. He who would be a Christian must have faith that the Administration of the Universe is characterized by the spirit of love, that kindly co-operation between men of goodwill is in fact more powerful than physical force or coercion, that spiritual powers are dominant in the life of man. He must have confidence that the nature of the Administrative Power, thrilling and filling the world in which he lives, is most completely and most correctly revealed in the life and teachings of Jesus of Nazareth. And he must commit himself to the belief that living in accordance with the directives thus implied will not only bring him personal "salvation" but will also contribute toward the lasting welfare of all mankind.

As thus described in non-ecclesiastical terms, the Christian faith is obviously immune from any possible charge that it is "unscientific." The truth of the matter is that the natural sciences are becoming the allies of religion rather than its enemies, to a much greater extent than most people realize.

Science is obviously in the service of religion. One of the keynotes of every great religion is expressed in the desire that the sick should be made well, blind eyes opened, unfortunate economic situations set aright, that persons in positions which give them no opportunity to display their own real worth should be given that opportunity. Healing the sick, ministering to the unfortunate—these are elements of every great religion. Is it not obvious that religion has profited greatly by the knowledge which science gives along such practical lines as these?

Greater works are in very truth being done today in hospitals, in our social organizations, settlements, and various other institutions, to alleviate the ills of humankind than were done upon the shores of Gennesaret, in Galilee, 2,000 years ago, because religion has made use of the tools which science has given to modern men. Religion today is accomplishing more in these practical everyday affairs than it has ever been able to accomplish in the past.

But we must dig deeper than that. The Christian Faith implies that the world is something quite other than a gigantic mechanism, that spirit, not matter, is supreme. What have the Natural Sciences to say about that?

So impressive is the revelation of mechanical regularity, inviolate orderliness and fundamental uniformity of action in the physical realm that it is easy to yield to the temptation to construct upon that foundation a mechanistic philosophy of all reality. The yet immature student may still be in the stage of intellectual and spir-

THE CHRISTIAN SCHOLAR

itual development that marked the first decade of the 20th Century when "classical physics" was in its heyday. Even yet the mechanistic concepts of that segment of the path of progress hold sway over a large portion of the minds of many men. The more discerning scientists of our day have, however, moved far away from the mechanistic view of the universe that seemed so plausible a few decades ago. The more recently developed ideas of quantum mechanics and relativity, of the fundamental equivalence of matter and energy, and of the time-space continuum are partly responsible for this change. More fundamental is the growing skepticism among scientists concerning the ability of the scientific method to deal significantly with the ultimate questions uncovered in the quest for a satisfactory philosophy by which one's daily life may be directed. As Henry Margenau puts it, "science will tell us what things are real but will refuse to say what is *reality*."

The self-confidence and dogmatism displayed in scientific circles a few decades ago have given place to a new openness of mind and humility of spirit. The teacher of the physical sciences fails to hit the mark of his high calling unless somehow he imparts to his students something of this fine spirit that characterizes the great and humble leaders in his discipline. Constantly must he restrain the tendency of the embryo scientist, overflowing with enthusiasm for some newly grasped principle or concept, to extrapolate too far from his data and to extend a regulation of nature beyond its limits of operation into a domain where its control has not been, and perhaps cannot be, demonstrated. Even were it true that some mechanistic theory could provide a wholly adequate philosophical foundation for understanding the physical manifestations of the universe, it would be decidedly unscientific to assume that therefore it could explain all aspects of the behavior of plants and animals, including man. The only, truly scientific attitude to take is that which recognizes such a theory as merely one of many working hypotheses. Then, "try it and see." The fact is, however, that in the world view of modern physical science itself, the universe now appears to be more like a great organism than a gigantic machine.

This is, of course, to say that the science teacher must impart not only a sense of the power of science, but also a recognition of its limitations. The "man of science" is not the whole man. The well-rounded individual is an artist and a philosopher as well as a scientist. Human life, as distinct from other animal life, involves the recognition of aesthetic and ethical values that obviously transcend the immediate requirements for mere existence. A point is reached, or at least should be reached, in every science course in every college, somewhere between September and June in every academic year, where the man of science bows out and the philosopher takes over. It is at this point that the teacher who regards his profession as a vocation, with something of the religious implication of that term, has his golden opportunity.

On the field of battle where ethical and moral values are appealing for recognition, appraisal and loyalty, the sciences are forever neutral. To be sure, science provides the only means for the realization of values, but it does not create them, and in the final, ultimate analysis it does not discriminate among them. The release

THE NATURAL SCIENCES AND THE CHRISTIAN FAITH

of atomic energy from nuclear fission by chain reaction has no moral significance, in and of itself. It is what men do with this new and spectacularly dynamic form of energy that is either good or bad. Anyone who visits the extermination center at Dachau cannot fail but be impressed by the scientific efficiency of the gas chambers and the cremation furnaces. Yet in that place of death one can almost feel the horrible pressure of man's inhumanity to man, all the heavier because of its application through the tools and with the techniques of up-to-date science. Obviously, there is no correlation between scientific efficiency and righteous morality.

This has long been recognized by workers in the physical sciences and accepted for many aspects of the biological sciences. On the other hand there are many who believe that the social sciences are different in this respect. As knowledge of human behavior is increased through application of the methods of science to the study of social relations, will not moral principles and ethical standards be discerned, the acceptance of which will solve the complex problems of modern society and "save" individuals from their "sin"? The development of the social sciences has thus far been prompted in the main by the desire to promote human welfare. Most social scientists have good intentions and are inspired by fine motives. Nevertheless it is all too evident that the new knowledge of human behavior may be used to serve bad ends as well as good. Scientific methods of propaganda have already been applied with great success by autocratic dictators to pervert great numbers of citizens in certain countries. Modern advertising campaigns are using this knowledge for selfish ends that may be detrimental to social progress as well as for highly commendable purposes. The use of the new social techniques by governments may prove to be more fundamental to the evolution of society in these times of rapid change than economic structures or social stratification. Even here, the knowledge and tools of science reveal themselves only as means to an end. And the end may be either beneficent or malevolent, depending upon the purpose toward which the technicians direct their efforts.

This concept of the neutrality of science from the point of view of religion is good Christian doctrine. "The rain falls alike upon the just and the unjust; the sun shines upon the evil and the good." Certainly, the teacher of a physical science need have no hesitation in counseling his students to investigate thoroughly the biblical record of the teachings of Jesus, with the expectation of finding there a profound insight concerning the nature of the world and of man that can be accepted as valid even by the most erudite of modern scientists. The suggestion may well be given that there is a vast difference between the attitude of Jesus toward physical phenomena and that of certain of the early patriarchs responsible for Old Testament scriptures. For example, the saying of Jesus, quoted above, is a denial of the ancient concept that Sodom and Gomorrah were destroyed by a volcanic eruption because of the iniquity of their inhabitants.

All this suggests the wisdom of developing as complete and effective a partnership as possible between men of science and men of religion. Such men may get together on a strictly intellectual plane far oftener than many scientists are aware

THE CHRISTIAN SCHOLAR

is possible today. Ignorance of the intellectual integrity and acumen of modern Christian and Jewish theologians is deplorably widespread in many otherwise literate circles in America today. The opportunity is at hand for sincere cooperation between the forces of science and those of religion, rather than for competition, scorn or disdain. The wise teacher of the physical sciences will be careful to become thoroughly informed about the modern definitions of ecclesiastical words and the accepted interpretations of theological doctrines before he refuses to enter into that partnership.

Be that as it may, it is only natural that college students today should seek a synthesis of knowledge in spite of the customary fragmentation of the collegiate structure of the curriculum, with its emphasis upon the analysis of ever smaller segments of the whole. And if the student fails to see the forest because of the trees, it is the duty of each teacher, no matter how deep and narrow his specialty, to help him get the over-all view. Each is a member of a team and each is responsible not only for satisfactory achievement of his own specific assignment but also for the success of the entire operation. Fortunately, the trend at present is toward a clearer recognition of the fundamental unity of all knowledge and the necessity for integrative education.

The natural sciences have a unique and significant part to play at this particular point. It is no accident that every great religion, especially in the earlier stages of its development, had something to say about an administrative power that (or who) "orders the stars in their courses." The response of awe and wonder toward the majestic orderliness of the physical aspects of the universe is good for the spirit of every man. Contemplation of the mathematical regularities revealed in the periodic table of the elements, the superb intricacies of atomic structures coordinated by relatively simple formulae, or the significance of $E=Mc^2$, is an experience that not only stretches the mind but also stirs the soul.

Finally, the teacher of a natural science who is also a Christian will see to it that his students learn that wisdom is more than knowledge. This of course has been implied in much of what has already been said, but it will certainly do no harm to spell out that truth in a slightly different way. The acquisition of the facts of science and the recognition of its principles give no key to the problems raised by science as a whole. As the nuclear physicists responsible for the success of America's atomic weapon program have so frequently asserted, the great imperative problems of our day are not in the area of physics or chemistry but in that of ethics and morals. Something must be added to the intelligence of science. That something may be denoted as goodwill or discerning love.

If civilization is to be saved from catastrophe, the ethical consciousness of each person must be greatly strengthened, renewed and improved. The well-springs of goodwill lie deep within the spirit of man. The sources of discerning love are in the inner, private life of individuals, not in the outer public world. Science discloses the imperative need; something that transcends science must assist men to respond to this challenge of our time.

Four Contrasted Professors

T. S. K. SCOTT-CRAIG



IN ORDER TO FULFILL my commission to roam through colleges and universities across the country in search of Faculty Episcopalians, I had to start with some preliminary idea of what I was looking for. And roughly speaking I had in mind that a professor is someone who teaches a course or courses in an accredited institution; and an Episcopalian that kind of religionist who is something like a Jew and something like a Roman Catholic but recognizably different from both. In other words a Faculty Episcopalian was assumed to be a committed but critical adherent of the Hebraic-Christian tradition.

As a sample of what I actually found, I want to share with you my experience at Central College, not only for the reason that the excellence of its required Humanities course is well known both to educators and to the general public, but very specifically because three of the sections in that course happen to be taught by Episcopalians. And there is an interesting and perhaps surprising correlation between their manner of teaching and the depth of their Christian commitment. Let us take a look at these faculty churchmen.

THE SEMINARIAN

And first Professor A, the most obviously Episcopalian of them all, if only because he has had theological training in a seminary (not, I hasten to add, in the divinity faculty of a university, but in a seminary) and is in holy orders as we say; i.e. he is a priest and presbyter of the Church. He regularly celebrates the Holy Eucharist, and is active in the every member canvas. He has never married, and is somewhat pained by the outrageous behavior of his bevy of nieces and nephews. His favorite amusement is a game of checkers, though he has recently been developing a taste for canasta. He occasionally writes small letters to church periodicals, and has contributed a series of articles on Famous Saints, to a standard Anglican volume for domestic consumption, entitled "Things that Matter".

Although enjoying his work in the humanities course, he feels terribly handicapped by the fact that it contains no theological classics, even in modern streamlined versions, no confessions of Augustine, no compend of Calvin, no digest of Hooker. He therefore provides systematic and chronological outlines for his classes, which chart for his students the highlights of theological development as he sees them: The Union of Hellenic and Hebraic Thought in the Patristic Period; Medieval and Reformation Contributions to Anglicanism; and, The Rise and Collapse of Scientism and of Liberal Theology. At the end of the course he mails to

Dr. T. S. K. Scott-Craig, currently on leave of absence from his teaching position in the Department of Philosophy at Dartmouth College, is Chairman of the Committee on Faculty Work in the Episcopal Church. He is giving his full-time this year to the work of this Committee. The report of his work, in summary form, and an announcement of the Faculty Institute which he has assisted in planning, can be found in another portion of this number.

THE CHRISTIAN SCHOLAR

each student a list of 100 objections to the Christian Faith and 100 appropriate answers.

Over the years alumni have told Professor A that every now and then they consult his outlines and answers; but so far as is known, no one has been moved by him to become an inquirer in the Episcopal Church, or to return to the fold if he or she has strayed into other pastures or none. The contribution of Professor A, the Seminarian, as a Faculty Episcopalian is thus correct but unfruitful.

THE ROTARIAN

Now look at Professor B. He is a jolly soul. He is known locally as an inspirational lecturer. He is much in demand as a Rotary Club speaker; and though he might sit home Sundays and listen to the broadcast of an Episcopal Service rather than go to church, he would drive through sleet and hail to his Rotary Luncheon. He is glad that there is nothing so dry as theological classics in the humanities course; but is happy that there are some works by Christians, though it would be in bad taste to point out that they are by Christians. If the works are by Anglicans, like Sir Thomas Browne, he believes that the students will get by osmosis the sonorous charm of the Prayer-book. And if one can only get students to like Elizabethan English, then they will see for themselves that the better people gravitate to the better religion. In passing one can allude to the fact that Milton lacked some of the ease in Zion of the more courtly Anglican poets, and one can describe how rigid Newman became after that day in 1845 when he so unfortunately settled the state of his religious opinions. But all religions are interesting, and no nation today has so many interesting varieties of religious experience as the United States; far more than the fifty-seven which William James catalogued. "Just remember, my boys, that the college expects you to act as gentlemen; and there will be many social occasions when you will feel awkward in later life, if you have not been around and seen the way that the church of the via media, the church of nothing too much, is accustomed to do things."

Many Episcopalian students ask if they can be put in Professor B's sections. But they tend to become increasingly uninterested in either the worship or the program conducted by the Episcopal chaplain. When they go home for vacation they are more than usually restive if asked to accompany the family to church. They are often married by Episcopal clergymen; at least the first time. In later life they have a high income; and high blood-pressure. Thus, the approach of Professor B, the Rotarian, as a Faculty Episcopalian must be said to be both unfruitful and incorrect.

THE IMAGINATIVE AGNOSTIC

Now comes Professor C—an Episcopalian at least in the sense that he was duly baptized and is listed by the local Episcopal chaplain as a faculty Episcopalian. He never by any chance goes to church; he was married by a justice of the peace. When the Christian religion comes up through class-room discussion, he is at pains

FOUR CONTRASTED PROFESSORS

to point out that he does not understand it at all, especially in its Episcopal form, and very especially in the form of the Protestant Episcopal Church in the United States. If he is asked "Does God exist", he reserves the right to deny the truth of a proposition the truth of which he does not know how to test.

But his most famous class sessions are on the Hells of Dante, Marlowe, and Milton. Students from other sections of the course have been found listening outside the door of his seminar room as he shares with students what it means to say with Dante "Abandon hope all ye who enter here", to cry with Dr. Faustus "See where Christ's blood streams in the firmament", or to utter with Milton's Samson the dread cry

"O dark dark dark amid the blaze of noon,
Irrecoverably dark, total Eclipse,
Without all hope of day".

And as a matter of fact, as a result of the impact of Professor C on his students, a steady stream of inquirers has come to the local Episcopal chaplain, to ask what it would mean to say the credo of all Christian souls, "I entrust myself to a Unique God, the Father Almighty".

Here then is a witness by a faculty Episcopalian which may be totally incorrect but is eminently fruitful.

And the root of the matter is clearly there in the case of Professor C, the Imaginative Agnostic; for a good Faculty Episcopalian is at least one whose imagination is still open to the meaning of the Christian religion, and who stretches the minds and hearts of his students so that *their* imaginations are stirred by majesty and wonder. Their imaginations can then be further stirred by that freedom from bondage, that joy in God and enjoyment of His gifts, above all by joy in and enjoyment of the gift of Himself as a man among men—those hall-marks of the Christian religion which for many of us are less battered and stained and twisted in the Episcopal ministry of the Word and Sacraments in which we have been found of God.

THE CHURCHMAN

But we can perhaps envisage a fourth type of faculty Episcopalian, who does not happen to teach in this humanities course but does exist on the faculty of Central College: Professor D, the Churchman, whose witness is at once fruitful and more correct.

Professor D does not claim to understand the Christian Religion, or his own church, to the full; but he realizes that he does not fully understand himself or his wife, his political party or his nation; far less then does he expect total comprehension of his God. "Though he slay me yet will I trust in Him". And he fortifies his faith by regular adoration of the Almighty in Church and in his home. He commits himself generously to enterprises in his community, and to a limited number of good causes with wider reference; always expecting that something can be done to mitigate injustice and reduce ill-feeling among peoples and among persons.

THE CHRISTIAN SCHOLAR

He makes his friends among townspeople rather than gownspeople, so that he will not become unduly academic; and among gownspeople he consorts with those whose disciplines are as far removed from his own as possible. He is very accessible to students, who come to his office or to his home, to discuss questions that cannot be properly raised far less answered in class. In his office he reminds students who come to him from the humanities course, that when they are studying humane disciplines they should not forget their science on the one hand nor the significant role of religion on the other. He reminds them that when they have appropriated the meaning of human nature, and of the works of man as the measurer of some things and the creator of others, they will have to form a criterion of truth which will do justice to the truth of science, the truth of poetry, and the Truth of God. And meanwhile if they are anxious about the truth or falsity of their religion, they should above all not abandon its practice. He assures them that for him personally, as they can see, Christianity is both academically respectable as a Living Way, and religiously definitive and decisive, the True and Living Way.


(Why not continue this over coffee tomorrow morning; and if the chaplain sits down with us, just remember he can't help having been trained in a seminary; and if you can't abide his sermons, remember that there usually isn't one at the eight o'clock.)

As a result of the labors of Professor D. many students have stayed in the church who might have strayed in the course of the difficult process by which when we become men we must try to put away childish things. Some ex-Jews and some ex-Romans who could not be persuaded to return to the way of their fathers have through him found a home away from home. Numbers of the spiritually homeless have found their abiding home in the Episcopal Church, if not in college days, then on the battlefield or on entering positions of responsibility or when founding a family of their own. Professor D finds that there are many things he can do with and for the Episcopal chaplain, and indeed with the heads of the various religious foundations on the campus. He is humbly proud that in some measure he has contributed to the decision of some to pursue, and others to examine more carefully, their vocation to the priesthood.

Professor D approaches at least our ideal faculty Episcopalian, being both correct and fruitful. God bless him.

The Christian Perspective in Liberal Arts Teaching at Beloit College

ROBERT M. BROWN, HARRY R. DAVIS, ROBERT H. FOSSUM,
R. RONALD PALMER, LESTER E. WILEY AND J. RODMAN WILLIAMS

 SEVERAL YEARS AGO a serious interest among a number of Beloit College faculty members in the relation of Christianity to their several liberal arts teaching fields led to the presentation of an interdepartmental course entitled "The Christian Tradition as a Cultural Heritage". The first offering of this course, together with earlier activities, was described in the preceding issue of *The Christian Scholar*.

The second offering of the course was presented in the spring semester of 1952. A number of significant changes were made. (1) The primary emphasis was shifted from the Christian tradition as a unifying force in Western culture to a study of the *major tension areas* which have arisen between the Christian and various academic disciplines. It was thought that to examine the key areas of conflict might be more fruitful than to attempt again simply to demonstrate the integrative capacity of the Christian tradition. (2) The field of investigation was narrowed to the relevance of the Christian tradition to various sciences: natural and social. The previous investigation, which included the humanities, had proved somewhat unwieldy. Furthermore, in line with the aim of examining tension areas, rather than attempting simply to demonstrate relevance, the sciences quite inevitably came in for considerable attention. (3) Material was drawn entirely from original sources. The Christian tradition of the New Testament, together with classical formulations in the Early, Medieval and Reformation periods, provided the primary data. When these had been examined, a group of scientific interpretations was studied. (The outline at the end of article gives authors and titles of all sources used.) (4) In the interest of orderly treatment, a distinction was made (see Part II in outline) between scientific works which concerned primarily (a) a concept of the universe, or (b) a view of a man, or (c) an understanding of society. During the weeks which were devoted to the Christian tradition itself, an effort was made to define Christian perspectives in these three areas. (5) A joint student-faculty approach was instituted. The lecture method was largely abandoned. Faculty participants and students met together regularly to discuss the material read. The

This is Part II of the report on developments in the course entitled "The Christian Tradition as a Cultural Heritage." Several members of the faculty group who participated in the venture described were responsible for the preparation of this portion of the report. Mr. Williams, now minister of the First Presbyterian Church in Rockford, Illinois, took the initiative in preparing this article.

THE CHRISTIAN SCHOLAR

new atmosphere was more in the nature of common inquiry than of one-way communication.

PROCEDURES IN THE COURSE

The new presentation was launched with twelve faculty members—each of whom endeavored to be present for at least half of the sessions—and twelve students, all of whom were seniors. A large proportion of the students had high grade point averages, and the level of religious literacy was higher than it would have been in an average class. The course remained a three-hour offering, with the first hour devoted to a faculty presentation of background material and to a quiz on the reading to be discussed. In a two-hour evening session, held two days later, faculty and students engaged in round-table discussion.

The college chaplain continued to serve as course coordinator, giving the weekly quizzes and introducing the instructor at the first meeting of the week. During the two-hour discussion, his role was relatively less prominent, however, since this session was chaired, in turn, by the various faculty participants. The chairman was responsible for stimulating a full discussion both of the material read for the evening and its relation to previous readings and the Christian tradition. Student and Faculty clerks were appointed to keep records of all proceedings.

In Part II, the study was concerned with a variety of attitudes toward religion developed by scientists involved in different phases of scientific pursuit. A relatively generous time allowance of two weeks each to biology, psychology, sociology and economics permitted the inclusion of divergent views within each of these areas. This made possible comparisons among viewpoints as well as contrasts between scientific and Christian concepts. Term paper projects dealt with critical studies within particular tension areas.

A concise indication of the course is provided by the questions given in the final examination. These were selected from groups of questions submitted by ten instructors. (1) What are the comparative roles of faith and reason in man's understanding of the Christian faith in Aquinas' system of theology? (2) Write a few paragraphs in appreciation of Calvin's affirmative contribution. (3) Explain why, according to Eddington, the philosophy of modern physics is more cordial to (less inconsistent with) religion than the physics of the nineteenth century. (4) What difference is there between the conceptions of Jesus and of Simpson concerning the means by which the condition of man is improved? (5) According to Freud, religion is a universal neurosis. Why? (6) What seem to be the differences between a Christian and a secular view of the political order? Illustrate from works read in this course. (7) Which view of the nature of man is the most acceptable to you—that of Augustine, Calvin, du Nouy, Freud, Hobbes? (8) In reviewing the various aspects of the *Communist Manifesto*, what elements of Christianity would agree with its point of view? What elements of Christianity would require one to disapprove ideas developed in the *Manifesto*? (9) What are the special values of the "Christianity against culture" attitude? What are its dangers and short-

FOUR CONTRASTED PROFESSORS

comings? (10) The course has attempted to focus upon the areas of tension between Christianity and the sciences (natural and social). Discuss the points at which the tension is greatest by setting forth the, or a, Christian viewpoint on the one hand, and the conflicting scientific one on the other. Suggest ways of resolving the conflict in each area if you feel a resolution to be possible. If none is possible, as you see it, what do *You* propose?

GENERAL OBSERVATIONS

Discussions were always interesting, with both students and faculty readily participating. Such joint study with students often placed faculty members in a new and difficult role, and frequently there were strong disagreements within the group. Occasionally, faculty monopoly of the conversation also had to be held in check. Generally speaking, however, professors learned to bridle their lecturing habits and felt that the new type of course was much more challenging to them than the first one.

Students' comments at the conclusion of the course were highly favorable. To quote a few which were representative: "... one of the most meaningful courses in my college career ... interesting, exciting and spiritually benefitting"; "... an invaluable course ... If stimulation of intellectual curiosity is a liberal arts aim, this type of course certainly accomplishes it"; "It has opened for me countless horizons and I shall be ever grateful to the course and its members who have given me guidance in my quest for a foundation for a religious faith."

In almost every respect, the second offering of the course proved to be the more satisfactory. There was greater freedom, and both faculty and student interest was keener. Perhaps the most surprising result of all was that while the new style of presentation was more objective and lingered long upon points of conflict between Christianity and culture, there was a clear consensus that the "universal unifying" qualities of Christianity were brought to light with much more force than by the method used in the first offering. Examination proved to be a more effective approach than demonstration.

Several discussions have been held recently concerning a third presentation of this type of course. There is general approval of the type of approach described here. Some changes would probably be made in the readings used, and there is a tendency to favor reduction of faculty participants to four or six professors who can be present regularly. The fields in which they teach would permit representation from the humanities, the social sciences, and the natural sciences. Serious consideration has been given to testing the design of a third presentation by trying it out first within the faculty group concerned. This would provide excellent opportunity to evaluate various possible readings. Finally, there is a disposition to simplify somewhat the study of what Christian faith has to say on an issue, by

THE CHRISTIAN SCHOLAR

relying primarily upon specially prepared short lists of citations of relevant portions of the Bible itself.

OUTLINE OF 1952 PRESENTATION OF "THE CHRISTIAN TRADITION AS A CULTURAL HERITAGE"

- I. The Christian Interpretation of the Universe, Man and Society. (Weeks 1, 2, 3, and 4). New Testament: Mark and Romans; Augustine: *The City of God*, Bks XIII, XIV, XIX; Thomas Aquinas: *Summa Theologica*, Part I, VI; Part II, XI; *Summa Contra Gentiles*, Book III, IX; and Calvin: *Institutes*, II, 2 and IV, 20.
- II. The Scientific Interpretation of the Universe, Man and Society. (A) The Universe (Week 5). Eddington: *The Nature of the Physical World*. (B) Man (Weeks 6, 7, 8, and 9). Simpson: *The Meaning of Evolution*; du Nouy: *Human Destiny*; Freud: *Origin and Development of Psychoanalysis*, and *Future of an Illusion*; and Jung: *Psychology and Religion*. (C) Society (Weeks 10, 11, 12, and 13). Hobbes: *Leviathan*, I; Rousseau: *Social Contract*, I and II; Marx: *The Communist Manifesto*; and Tawney: *Religion and the Rise of Capitalism*.
- III. Creative Significance of the Varying Interpretations (Weeks 14 and 15). Hocking: *Science and the Idea of God*; and Reading of student term projects.

To indicate the range of disciplines involved in the original discussion group and/or in one or both of the offerings of this course, the following list of faculty members is given: Ballard, Sociology; Davis, Government; Foster and Tom, Economics; Johnson, Irrmann, and Merrill, History; Maxwell, Anthropology; Wiley, Psychology; King, Classics and History; Charles and Rembert, Fine Arts; Eells, Fossum, McGranahan, Modder, Stanton, Stocking, Walsh, and White, English; Brown, Jackson, and Simmons, Music; Swift, Philosophy; Maitland, Rowell, and Williams, Chaplains and Philosophy and Religion; Soper, Religion; Morris, German; Von Eschen, Education; Grimshaw, Librarianship; Bradford and Palmer, Physics; Holmes, Geology; Huffer, Mathematics and Astronomy; Finch and Hood, Mathematics; and Joranson and Welty, Biology.

Books and Publications

The Superstitions of the Irreligious. By George Hedley. New York: The Macmillan Company, 1951. viii + 140 pages, \$2.50.



IT IS HIGH TIME that such a volume as this appeared. Christianity has for a long time seemed to be fighting a defensive, rearguard action against the mounting secularism of modern civilization. This secularism has sometimes been expressed in general indifference to religious doctrines and practices, sometimes in anti-religious ideological movements such as Nazism and Communism. Nowhere has the trend been clearer than on college and university campuses, where the intellectuals have tended in varying degrees to consign religion to the ancient superstitions and prejudices of an out-moded pre-scientific past.

Now there are signs that the tide is turning. The very real fact of evil in the world, the reawakened consciousness of human limitations, the saner estimate of scientific knowledge and its possible results have produced a greater willingness to examine what religious faith may have to offer man as he confronts the stresses, strains and perplexities of existence. At the same time, there has been a more honest willingness on the part of the consciously irreligious to admit that they, too, have commitments, that no one achieves pure objectivity but everyone has, in Lionel Trilling's phrase, his "principle of relative distortion."

To this situation George Hedley addresses himself with a nimble mind and trenchant pen. His dual post as chaplain and Professor of Sociology and Economics at Mills College, Oakland, California, indicates the fortunate combination of training in both religion and the social studies which equips him so well for the kind of task this book sets out to accomplish. He meets the irreligious on their own grounds, forcing them to consider their presuppositions and the adequacy (if any) of their understanding of the religious beliefs which they so freely criticize. Happily, he is able to do this on the level of common discourse, with a witty, forceful style that is highly readable. What may occasionally be sacrificed in philosophical precision is more than balanced by the gain in color and quotability.

A few samples of apt expression and pungent phrase should be supplied. There is reference, for example, to "the countless new religious cults of our time, born in ignorance, nourished in sentimentality, and flourishing most vigorously in their natural habitat of Los Angeles." (p. 14) In defending Christianity against the charge of escapism, the author points out the legitimate element of comfort and inner stability in religious faith. "The world," he says, "has always been too much with us, and most of the time too much for us." He then goes on to offer a counter-charge: "Moral escapism in the rejection of the category of sin appears most commonly not among Christians, but precisely among the irreligious who think to escape moral obligation by repudiating all moral standards. Some of these elaborately intellectualize their amorality by turning the libido into an infallible if Unholy

Ghost." (p. 74) Adding appreciably to the interest and persuasiveness of the book are the historical vignettes which the author frequently supplies to illustrate a point; for instance, he notes that the secular, as well as ecclesiastical, authorities at first condemned the findings of Galileo, Harvey, and Darwin. The point does not need to be elaborated, that intolerance of new ideas is a generally human characteristic rather than a specifically religious one.

In his introduction, Dr. Hedley explains his use of the term "superstition." It is, he says, "a matter of something standing over one, something unexamined and awe-inspiring—something that therefore he is afraid of . . . The hallmark of superstition is unwillingness to examine the facts in a given case." This is just as true of the "proudly impious" who judge "all religion by their childhood memories of religious expression" as it is of the pious who cherish obscurantism in some form. "Thus the whole issue is just that of superstition *versus* sober inquiry, whether within the religious tradition or outside it." (pp. 2, 3) (Dr. Hedley indicates later (Chapter 8) that when he uses the term "religion" he means religion in our culture, i.e. the Hebrew-Christian tradition.)

This ability to cut both ways, to see the hypocrisies and foibles of both believers and unbelievers and to treat them with equal honesty and humor, is characteristic of the author. He can say that he is "fed up" with people "who know so pathetically little in the field of religion . . . exhibit themselves as totally unwilling to learn, (and) still insist on talking." (p. 2) But he is also quick to admit the "vast number of quite irrational people who have thought themselves to be religious, [and who] have managed to identify their religion with their irrationality, their unreason with their faith." (p. 30) This sort of fair-mindedness should gain a hearing for his argument that, admitting all the errors and sins of religious people, religion should still be considered in terms of the best it has to offer rather than the worst.

"The curious element here is that the articulate irreligious of today, who are so acutely conscious of their own superiority to the Lumpenproletariat, insist that majority ignorance and unreason are implicitly to be trusted, alone are authoritative, in this sole field of religion. Rejecting, the quack, the shyster, and the incompetent driver, as unfortunate but inevitable factors in the human scene, they rightly turn to the well-trained medico, to the learned counselor, to the skillful chauffeur and mechanic. Reason itself then requires that equally they shall evaluate religion not in its weakest manifestations, but in its strongest; not by its majority confusions but by its clarifying leadership; not by its popular failures but by its historic achievements." (p. 32)

As against the best in religious thought, then, he examines and criticizes "9½" (sic!) superstitions of the uninformed irreligious. In each case, he admits the respects in which they may be true, then shows their errors and inadequacies. A listing of these superstitions is in order, since the merit of the book depends partly upon the aptness of their selection and expression:

- No. 1—that the content and emphasis of religious thought and teaching undergo no change;
- No. 2—that we can understand our cultural heritage without knowledge of our religious traditions;
- No. 3—that religion is necessarily at odds with fact and reason;
- No. 4—that religion is not a valid field of scholarship;
- No. 5—that people who use symbols have to take them literally;
- No. 6—that religion is an escape mechanism;
- No. 7—that religious

BOOKS & PUBLICATIONS

people are socially unconscious; No. 8—that ideals are impractical; No. 9—that values can be achieved and maintained in isolation; and, No. 9½—that religious people can't have fun.

Of these, some deserve special mention. The discussion of social concern in the Hebrew-Christian tradition is as balanced and discriminating a treatment as one could hope to see in a brief chapter. So obvious are the failures of organized religion in this area and so constant the emphasis upon them in contemporary analyses of society that the real contributions of the churches have been largely overlooked by the religious and the irreligious alike. This analysis provides a much better perspective on the matter. The question of religion as an escape from life receives pointed and pungent comment which meets with telling effect one of the most common and least justified of the criticisms of Christian belief. "With characteristic inconsistency," remarks Hedley, "those who blame the Christian Church for offering psychic escape, damn it at the same time for producing a guilt complex by its emphasis upon the sinfulness of man." (p. 74) Facing squarely the fact of suffering and death is also, he points out, typical of Christian realism.

Other virtues could be mentioned in these essays; the contributions of religion to our cultural heritage are treated, for example, without the banality customary in such discussions. At the risk of being ungrateful, however, it is necessary to add to these encomiums a note of criticism. It is regrettable that one of the book's weaknesses occurs at a crucial point, in the discussion of religion and reason (No. 3 of the "Superstitions"). Specifically, the author evidences some uncharacteristic confusion in dealing with the relation of science to religious faith. He attempts to show that there can be no conflict between the two because they belong to two different "realms"—faith to the realm of value and science to the realm of fact. (pp. 38-42) While this is a time-honored analysis, it is really an abstract distinction that fails to hold in practice. As Hedley himself states earlier (pp. 26, 27), science has included "the devout spirit of the unrelenting quest for reality" which "is in its own character profoundly religious." Its "quest for greater meaning is one with the religious quest toward ultimate truth." In the modern world, furthermore, science has regularly been associated with the ideal of the improvement of human life and so has continually produced efforts to achieve a science of society or humanity which would determine matters of value as well as matters of fact. There is no way, in practice, of neatly sealing off fact from value in any case. Values must be related to facts to be meaningful even if they point beyond what is to what ought to be; facts are inevitably evaluated in terms of human interest in them and understood usually in contexts of human concern. Dr. Hedley mentions the instance of prayer, which he rightly says can be studied psychologically as well as theologically. (p. 52) Since neither theology nor psychology could give its account of prayer without considering both fact and interpretation, how are we to have any assurance that one will not conflict with the other? As Whitehead expressed it, "You cannot shelter theology from science or science from theology, nor . . . either of them from

metaphysics or metaphysics from either of them. There is no short cut to truth." (*Religion in the Making*, p. 79.)

Perhaps the confusion arises because of the unfortunate term "realms" and because of one or two rather unguarded statements to the effect that these realms are somehow entirely separate. In arguing for some degree of practicability for values, Dr. Hedley indicates that they are "present in life" and therefore presumably are in some sense among the facts of life. (p. 102) He also suggests that some scientists ought to be more "scientific" about the Bible's literary origins, (p. 39) which means that some aspects of religion are open to factual treatment. The differentiation between science and religion is not in terms of some logical division of subject-matter but in terms of methodology. When the author refers to "ways of approach" (p. 39) rather than "zones" or "realms" he is suggesting something closer to the truth. He sees much more clearly, in his discussion of pragmatism in Chapter 8. Admitting that there are naturalistic philosophies like pragmatism which claim a scientific or empirical method of dealing with values, one must then debate the adequacy of this method rather than making a flat assertion of its theoretical impossibility. The arguments which the author advances in this connection from the side of religious belief are good ones: that values which transcend the "factual" or "practical" may still be relevant and that "impractical" idealism or faith has often given men the power to achieve the seemingly impossible.

One further criticism bears mention. Dr. Hedley seems to assume that what he calls "Modernism" represents both the best and historically the most authentic interpretation of Christian belief (cf. Ch. 1, p. 11) In his general definition of it as "the view that religion had changed history, and should change yet more" (p. 10), and in his emphasis upon social concern as basic to such faith, he might have a case. But it seems that he is talking about the Modernism of "some thirty years ago" (p. 10) and that he has missed a great deal which has transpired in Christian thought since that time. The insights of neo-orthodox theology receive brief mention in one paragraph (p. 74). This is indicative of a failure to appreciate the re-discovery of certain basic elements in Protestant Christian belief which had been lost or obscured in "Moderism" and which have taken on new meaning in the contemporary crisis. One receives the impression that the Reformation is dismissed with the casual reference (p. 16) to the "dropping of many incidentals that derived from 16th century Church quarrels." One wonders whether the "Christian rootage" of a moderism which allows such a subjective interpretation of items in the Apostles' Creed as the author gives (on page 64) is really more authentic than that of the Fundamentalists, however wrong they may be in their literalism. Perhaps allied to this is a poor appreciation of the legitimate protests often involved in the peculiar concerns of the sects and cults. It has been clear for sometime that these concerns frequently reflect failures on the part of the larger denominations to meet certain real spiritual needs. These groups cannot be written off glibly as having

BOOKS & PUBLICATIONS

"discovered two kinds of things: things that any religionist knows already, and things that don't happen to be true." (p. 14)

But these criticisms are exceptions in a book that is excellent for its purpose and is sure to stir the thinking of many nominally religious as well as nominally irreligious people. Dr. Hedley makes it clear in his conclusion that most of the self-consciously irreligious are really very religious in spirit. An honest examination of the data should, he thinks, dispel their misconceptions, and certainly honesty demands that much. He also recognizes that the responsibility for the contempt of religion among so many in our world more often than not lies squarely with us who profess the faith. Our hypocrisy and unconcern has alienated honest and sensitive souls. If you are among the religious, here is an excellent book to pass on to your irreligious friends. But don't pass it on without giving your conscience a chance to prompt you with "*mea culpa, mea maxima culpa.*"

—WALTER E. WIEST

The Cultivation of Community Leaders: Up From the Grass Roots. By William W. Biddle. New York: Harper & Brothers, 1953. xi + 203 pages, \$3.00.

White-haired, bespectacled "Bill" Biddle has put the essence of his experience with communities and his outlook on faith and education in this brief, general book on the art of cultivating voluntary leadership, especially on the part of colleges, for community service. His book reflects his learning and practice as Director since 1947 of the Community Dynamics program of Earlham College, a Quaker institution in Richmond, Indiana—a town of about 40,000 residents.

In general, Biddle is refracted light shining through the philosophic prism of Baker Brownell, formerly director of the Montana Study. Brownell, who writes a recommending Foreword for this book, has been teaching for some years that the solution to most human ills lies in the reestablishment of the sense of community which characterized the small, democratic, cooperative settlements of an earlier American day. Biddle and Brownell, as well as some others, deplore the depersonalization of modern man. They are in agreement, for example, with Wilhelm Roepke of Switzerland that the great threat to survival today comes not from atomic warfare but from mass man. Harvard's Howard Mumford Jones, in developing his theory of "plightness," also taught us to be on guard against megalopolis. But, no matter how the analysis may be termed, the fear is of large, depersonalized settlements of human beings and the hope is for the reruralization of our urbanized culture. This philosophy undergirds the book Biddle has written.

The problems which derive from this basic philosophy regarding the community are at least threefold. First, how shall leaders be trained who will enable us to revive the "true" community? Second, what shall be the role of the colleges in this effort? Third, on what basis may a social philosophy of defensible dimensions be framed? The various chapters of the book comprise Biddle's answer.

Biddle claims that leadership is both "natural" and contrived. He feels on one

THE CHRISTIAN SCHOLAR

hand that almost anyone is a potential leader. Yet, leaders need opportunities and some means by which they may develop their potential with safety to themselves and to their communities. There is no genuine shortage of leaders, says Biddle. Practically all men could be leaders given the proper social circumstances. To unleash the tremendous power which is inherent in the unrealized leadership of laymen is his first aim.

Colleges, Biddle states, have an unusually rich opportunity for giving guidance to lay leaders—leaders who are “participant-leaders.” In developing this thesis, he indirectly provides a generalized philosophy of higher education. The college, in his view, is the creative, intellectual, and traditional source of community betterment. There should be no problem of “town and gown,” for the college and the community should work together closely for the same end—the revitalization of the community. Biddle himself, as a Quaker, possesses strong humanitarian convictions, although he never roots his argument for the community service college on explicitly Christian premises.

The community is the core of the social philosophy expounded by Professor Biddle. It apparently becomes the beginning and end of college as well as of personal effort. The college curriculum, for instance, is tested by its ability to contribute to the solving of the community's problems. Also, the person finds his individual fulfillment within the community. Thus, this philosophy of the community becomes almost a complete philosophy of life.

A number of difficulties with the efforts of the community revivalists bear stating. Perhaps a series of questions will indicate some of the shortcomings of the mood or movement. Is this movement another sign in itself of the anti-intellectualism which has characterized American social development at times? Why should the college become the primary focus of the “grass roots” movement rather than community councils, the schools, the churches, etc.? Does this methodology really solve the “town and gown” problem or may it simply change its content? In what manner can such education be realistically financed by most financially overburdened colleges, for to be done properly requires unusually high costs? What is the relation of this type of education to the various disciplines within a college? Is this a new interdisciplinary effort which turns out to be merely another discipline? If the college becomes identified with the community and its problems, in the manner Biddle suggests, does it not lose some of its “prophetic” ability to evaluate and criticize objectively? Do the community centered social philosophies substitute the community for the church and imply that society is already redeemed except for a little more lay leadership? Do the community oriented social philosophies tend to substitute the community for God by seemingly not allowing any personal or social value to transcend the meaning which is granted to the community? What shall be the relations of a leader or a college with special segments of the community? What anyway is the meaning of the community? Who says that the urban community is on its way out? By what reasoning can it be cogently claimed that the rural community represents higher values than the urban? Is the

BOOKS & PUBLICATIONS

Christian faith more to be identified with the social values of the rural community than the urban community? In what manner do technological or material factors persistently shape our living condition and to what extent is their presence taken into account in asking for the revival of the community? Finally, do the community revivalists look nostalgically at the "golden age" which is past or are they willing to show in what manner their teachings are presently applicable on a large scale?

Biddle's book makes easy and attractive reading. It can be given to the layman for his own genuine edification in community responsibility and participation. The professional community organizer will find almost nothing in it which is novel or conclusive. Some of its features are more facile than solidly enlightening, as with the breakdown of the types of leaders in the first chapter. There is only one reference within the text of the book, although a useful bibliography, interestingly annotated, is found at the end.

HERBERT H. STROUP

Spiritual Problems in Contemporary Literature: A Series of Addresses and Discussions. Edited by Stanley Romaine Hopper. Religion and Civilization Series. Published by The Institute for Religious and Social Studies. New York and London: Harper & Brothers, distributors. xvi + 298 pages, \$3.00.

Those whose spiritual *patrie* is the thirteen century are fond of lamenting the destruction of the "great synthesis." And indeed anyone who compares the time of Aquinas with our own neurotic and desperately disjointed age cannot escape a strong twinge of historical nostalgia. Seven hundred years ago, literature and the other arts, political theory, and philosophy were at least in yelling range of one another—kept in communication by theology, which tethered them all together. Today—need one expatiate again on compartmentalization and the breakdown of communication? The stale jokes about the sociologist who cannot understand an anthropologist, much less a theologian, are sufficient symbol of the way that the different areas of knowledge have gone their separate ways.

The price we pay in confusion and psychoanalysts' bills is grievous enough. But for the moment at least, I should like to play the role of devil's advocate and suggest that the price may not be too heavy. Perhaps the great synthesis had to break down because it was premature: perhaps it had to break down, so that at a later time another and more nearly adequate synthesis could be made. The Holy Spirit, who laughs at pretensions of finality, is possibly the driving force which has led to the centuries of compartmentalization and specialization, and He may have worked through some odd servants who would laugh if accused of being his secret agents.

If this excursion into *Heilsgeschichte* has any bit of truth in it, I should like to add that the signs of a new synthesis are multiplying, and multiplying fast. Whatever spirit it was that led mankind into specialization and separate quests for

fragments of truth, seems to be leading it back toward a pooling of the insights gained during the centuries of separate paths.

All this is by way of prologue to an extraordinarily meaty and exciting book, *Spiritual Problems in Contemporary Literature*, a symposium edited by Stanley Romaine Hopper, professor of Christian Ethics at Drew. In this book I find rather startling evidences of the shape the new synthesis is taking so far as religion and literature are concerned.

But first, a word about the origin of the book. It consists of two series of lectures sponsored from 1948 to 1950 by the Institute for Religious and Social Studies of the Jewish Theological Seminary of America, in New York. The men invited to participate were a wide selection of writers, critics, philosophers, social scientists, and theologians. Each was left completely free to say what he wished. This makes the converging agreement which is visible in the collection of addresses all the more striking.

This is high-level writing and thinking; there is a blessed absence of boxing exercises with straw men. No one arises to demand that literature shall be obviously didactic; no one insists that the writer, if a Christian, must be "cheerful" and "wholesome."

Rather, the emphasis is on the way that many writers (some of them unbelievers) have wittingly or unwittingly confirmed through their creative insights the deep insights of Christianity. A simple example is the grimly naturalistic novel which shows existence as a jungle or wasteland. Well, if God is felt to be absent, is that not precisely what existence becomes? Therefore, any writer describing people living with a world-view which excludes God, is confirming rather than denying the Christian gospel when he pictures their world as a senseless thing.

As some of the contributors make clear, there have been decades in recent theological and literary history when the Augustines were found more often among the practicing writers than among the professional theologians. During the heyday of sunny, religious liberalism, when human nature was good and getting better all the time, and the Cross was an unfortunate miscalculation, it was the great writers (again, many of them not Christians) who looked at human nature as it really is, looked at it with eyes not enfeebled by Pelagian presuppositions, and made their honest reports. If one wished to talk in terms of orthodoxy and heresy, a neat problem would present itself. Who is more orthodox—the professed Christian who sees only the surface of life, or the "agnostic" writer who ruthlessly tears off the surface camouflage and depicts the human heart in language that Augustine would understand?

The longing for mutual understanding—the first step toward synthesis—pervades this book. And one begins to feel that the time is almost, if not quite ripe. Theology has been wholesomely chastened these past centuries, as one after another of his children ran away from home, set up his own establishment, and did all right for himself. But the prodigal children are also becoming aware of what they aban-

BOOKS & PUBLICATIONS

doned. The writers, for example, left behind the one key to final meaning—the meaning that underlies the many meanings they find and express in the human scene. And the old home—the palace of theology—is the one place that the scattered brothers are likely to meet each other again and compare notes in a common language; it is through theology, if through anything, that writers, philosophers, social scientists, chemists, and physicists are going to learn how to talk together, and share the discoveries they have made during their centuries of going it alone.

I realize that my enthusiasm for this book makes me sound like someone composing a publisher's blurb. But the truth is, I should have to search long and hard to find much of an adverse sort to say about it. True, of course, a collection of essays like this will involve occasional tangents that seem to lead to nowhere, and there are the inevitable variations in quality of writing. Even here, however, the conspicuously awkward specimens of English prose are remarkably few.

As an indication of how wide a net was flung when the original lectures were planned, here is the list of contributors: James Johnson Sweeney, Albert Salomon, Irwin Edman, Horace Victor Gregory, Theodore Spencer, Delmore Schwartz, David Daiches, Kenneth Burke, Stanley Romaine Hopper, Harry Slochower, Cleanth Brooks, William Barrett, Denis de Rougemont, George R. Kernodle, Judah Goldin, Wallace Fowlie, Amos Niven Wilder, and Émile Cailliet.

I can think of several specific uses for this book. It would serve admirably for discussion groups of humanities professors concerned with the religious insights of the books they teach. It would probably also be useful—in part at least—in some graduate and upper-level undergraduate seminars. Most of all, I should like to recommend it heartily to any Christian professor—whether he teaches English or chemistry—if he wishes to see the growing and fruitful rapprochement between Christianity and literature.

CHAD WALSH

Action in the Liturgy. By Walter Lowrie, New York: Philosophical Library, 1953. 305 pages and illustrations, \$4.75.

Dr. Lowrie's book is, according to his own account, a reworking of material which has been used in a number of different ways; sermons, addresses and instructions. With his customary shrewdness, he divides the book evenly between essential action and important non-essentials. Dr. Lowrie's vast learning and somewhat prickly style make the book exciting reading. His strong opinions and strong prejudices are relieved by a touching humility and gentleness in most places. When he is teasing, his humor is gently ironic, for example, on the subject of the advertisements by clerical tailors: "Their's is an art which has for me a peculiar fascination of antipathetic sympathy, inasmuch as it is able to transform the minister of Christ into a clerical figure to which everything human is alien—except a smug conceit. I have made a collection of such pictures and find it chastening to review them." When he is attacking something, he does it with a full-bodied relish that is almost

Johnsonian in its style. In the 15 page Appendix which is entirely devoted to a criticism of Dr. Pittenger's book, "The Christian Sacrifice", Dr. Lowrie produces broadsides of the weight of this one: "One may admit that the Rabbi of Nazareth was in some respects not so erudite as a modern professor; but surely it is not extravagant of us to believe that with respect to God, and the eternal life, he knew as much as any professor in the General Theological Seminary. If he had been 'empty' even of such knowledge as this, no one would have thought of calling him Lord." In spite of the vehemence of Dr. Lowrie's polemical style, I suspect that he honestly and genuinely loves Dr. Pittenger as a person.

In the Essential Action section of the book which is Part I, the liturgy is examined with great care, a careful analysis of the Lord's Supper in the New Testament produces the usual conclusion of scholars and is punctuated by illustrative material from early Christian art which is only one portion of the author's special field of knowledge. The analysis of the liturgy is warmed by genuine concern for the full participation of the laity and by an insistence on every feature of architectural and liturgical setting which will make that participation possible. The author advocates the use of the abbreviated Morning Prayer which is now legally possible under our Rubrics, but I point out that he wants it for the right reason, which is the restoration of the Old Testament lection in the Mass of the Catechumens. The preference for the *Gloria in excelsis* in a position immediately after the *Kyrie* is, of course, defensible, but there is surely some argument on the other side as well, since in the ancient Ambrosian Rite, the *Gloria* and the *Kyrie* were alternative introits and in the Eastern liturgies the *Gloria* doesn't appear at all. The careful analysis of the Mass of the Faithful is particularly effective although it would seem that the particular plea for the *Benedictus qui venit* as a transition from the *Tersanctus* to the prayer which continues after is effective more from the warmth of Dr. Lowrie's devotion than from its historic justification in this position. The *Benedictus* seems anciently to have been more associated with the entrance of the bishop than as an exclusive reference to the coming of the Lord. Dr. Lowrie makes a strong and effective plea for the shortening of the service following Communion itself. As to what is going on, and as to what the Church thinks it is doing, the remainder of this section is not only brilliant but, in the best and fullest sense of the word, thoughtful. The analysis of hope and its relevance to the Holy Communion is the product of both scholarship and piety. The insistence on regular church attendance is unanswerable. It is followed inevitably by the concept of the Church as a whole acting in and through the liturgy, but this view guarded from abuse by an equal insistence that the Church apart from Christ simply doesn't exist. With this view in mind, the author gives a clear and fascinating picture of the places in which the early Christians worshipped, insisting that the Holy Table should still stand in the same place as it did at that time. This insistence on corporate action dialogue and edification means that preaching comes into its rightful place in the balance of Word and Sacrament. There is the usual emphasis on the necessity of a

BOOKS AND PUBLICATIONS

complete Offertory, but with a far more penetrating analysis of the theology implied than it is customary to meet with in most liturgical scholars.

The Breaking of Bread, as the human side of Holy Communion, is made particularly clear by a careful examination of the Gospel itself. Included in this examination is a completely fair and justifiable criticism of the Rubric directing the Priest to break the Bread at the words of Institution. Dr. Lowrie makes it clear that the Bread was broken *after* the Lord had given thanks and that, therefore, if we are to do the thing which He commanded us to do, we should break it after the conclusion of the Lord's Prayer. An instance of Dr. Lowrie's generosity of mind is his humble admission that our criticism of various religious bodies which use grape-juice for Communion is considerably vitiated by the fact that we don't use either real bread or a loaf of it. Part I concludes with a summary of the internal and external action of the Sacrament.

Part II is entitled Important Non-Essentials, and with this qualification any clergyman can read it with pleasure—in fact almost double pleasure, for there is first and foremost the joy of agreement which, as Bishop Manning used to point out, doesn't mean we agree—it means the author has said that which we already believed—and the joy of disagreement which, for the clergy, is often far greater. The setting of the Church, including some gratuitous reflections on altar appointments, is done with humour and taste. In the debatable matter of private preparation of priest and server, Dr. Lowrie is whole-heartedly on the side of using it. Point by point, through the service, Dr. Lowrie makes observations which are a mixture of enormous learning, Puckish humor and personal preference. The chapter on vestments is highly informative. The section on genuflections is both amusing and temperate. He reaches no conclusions on the matter but the last sentence is rather a treasure: "Yet in view of the antics I see performed in many places, what sympathy I have felt for the Baroque is turning into a sour antipathy." Shrewd advice about preaching and the desirability of some special garb to distinguish it, together with intelligent observations on notices and exhortations, hymns and the use of the Bidding Prayer, as well as careful directions for handling of alms and oblations conclude the section describing the Mass of the Catechumens. In the section on the Bidding Prayer, the author includes a most touchingly beautiful translation of the *Synapte* of the Eastern Church. The Mass of the Faithful covers the ceremonial action implied by the basic thinking expressed in Part I. In strict accordance with his feeling about the position of the *Gloria in excelsis*, the author prefers to take the Ablutions immediately after Communion. The Epilogue is sincere and touching, but ends, unfortunately, on a somewhat pessimistic tone.

As the reader will have gathered, I enjoyed this book. From the subjects covered and the points of view expressed, the reader also will gather that both the author and the reviewer are members of the Episcopal Church.

EDWARD N. WEST

Ways of Faith. By John A. Hutchison and James A. Martin, Jr. New York: The Ronald Press Company, 1953. 511 pages, \$4.50.

While we have in this volume "an introduction to religion" (as the sub-title indicates), describing the historical origins and essential beliefs of the major living religions, this is not just another text-book for beginning students in comparative religion. It *does* present an outline of the basic facts and primary implications of the principal Eastern religions and the religious traditions of the West with their common biblical roots for those who seek light and understanding; it *will* introduce students to the nature and meaning of religion and the primary "ways of faith"; it *can* serve thoughtful people of every age who desire to know what is foremost in other religions and who wish to re-evaluate their faith anew. For those who seek such a volume, this valuable book is an excellent answer to their search. Even the hesitant can with certainty predict for it a wide usefulness both in and out of class-rooms.

What is different about this book is that the authors have succeeded in presenting a balanced account of the basic data of all the major religions—including non-Western and non-biblical modern, religions—while remaining faithful to a biblical understanding of man's situation and his faith. This is no minor feat, as those who are familiar with books of this kind well know. Such books either err on the side of not recognizing the distinctions between non-biblical and biblical faiths, in which case the latter are mis-interpreted, or, making the distinction, the Eastern religions are underestimated for their spiritual vitality and the modern faiths are largely ignored or unconsciously incorporated. Such success, therefore, as these authors have realized must be accounted for. The sensitive reader will not need to search far to come upon the reason for this scholarly comprehension and incisiveness. He will realize that it is due largely to the basic definition of religion, or rather of the religious attitude, which is set forth in the opening chapter. Acknowledging that man is that creature who, in self- and world-transcendence, raises final questions about the meaning of his life and death and his ultimate relatedness, the authors point out that, in the answers given to the ultimate questions, one finds the core of that faith by which men live. Specifically, "*religion is intimate and ultimate concern—convictions and activities dealing with the ultimate meaning of existence.*" (p. 9) On such a basis, of course, religion does not disappear from the life of man and society when it is challenged or "denied." Regardless of its form, religion is universal, because final questions are raised and the answers are at least posed. Man does live "by faith."

Another striking discovery in this book is the careful but confident treatment of some of the sciences of religion and their more significant findings. Anthropology discloses the intricate and delicate balance of primitive religious phenomena; History of Religion presents the data of religious institutions in the broader context of social and cultural factors; Sociology of Religion, in a more narrow field, discusses the relation of religion to other social phenomena; Psychology of Religion gives its systematic analysis of religious consciousness and the relations between the concerns

BOOKS AND PUBLICATIONS

of psycho-therapists and of the theologians; and, finally, Philosophy of Religion provides us with the quest for a critical perspective in matters of religious faith. Each of these "sciences of religion" is given its due and careful treatment. Nevertheless, superficialities in these sciences, where they exist, are pointed out, and the dangers inherent in stopping with some of the simpler explanatory levels are warned against. Reductionisms of the various sorts are clearly indicated and their perils are cited; at the same time, however, a creative approach seeks to learn from all of these sciences the fullness of their contributions to the study of religion.

The main body of the book is devoted to a comprehensive description of the major living religions. Each is examined in detail and generous use is made of original materials which unfold the "ways of faith" from within. While the classical religions of the East—notably Confucianism, Hinduism, and Buddhism—are described with reference to both beliefs and practices, the main emphasis is given to the religions of the West with their common biblical background. Israel's faith is developed historically beginning with "the Hebrew epic", proceeding through the prophetic and post-exilic periods, and culminating in a variety of figures and movements in modern Judaism. The treatment of Christianity is extensive. Introduced with a chapter devoted to Jesus Christ and the early Christian church, subsequent chapters deal with the Christian heritage since the fifth century. The Catholic Christian church, its Augustinian and Thomistic syntheses, and its polity and worship are given full and careful treatment. Classical Protestantism is described from its Reformation emphases through the more recent developments in the ecumenical movement and the recent revivals of Christian theology. At the close of this section, the primary challenges of Renaissance Humanism, modern science, Hume's philosophical agnosticism, and Kant's critical philosophy and the practical basis of religious faith are depicted; and, the serious replies to such challenges as modern science are described in a chapter devoted to Modernism and Humanism. That such a range of material can be placed into a few more than 400 pages is itself an accomplishment; but that the authors should have done so with sensitivity, scholarly acumen, and deep penetration is close to a miracle. There are omissions, but they are also understandable; for example, that Islam is given only scant reference can be explained by the desire for penetrating analysis of genuinely different ways of faith, and the need, for the sake of conserving space, to eliminate various syntheses which sometimes appear as separate traditions.

The closing chapter is another new area of discussion among books of this type: a reformulation of some of the important themes of religious thought in relation to our major contemporary questions and issues. These concern the relation of faith and reason, the nature of man, the existence of God, the meaning of history, the relation of religion to ethics, and the compelling symbols of ultimate meaning. More ought to be said about each of these discussions than space permits. It should be noted, however, that each area is a major modern concern, not only in intellectual circles, but in the hard, rough-and-tumble ideological conflicts of the present.

Behind each topic is a depth of meaning, partially disclosed; each is an issue which involves an aspect of the modern battle for the souls and loyalties of men.

This is an even, extremely readable, well-organized, and challenging book. Its authors, speaking as though they were one, confront the reader with the full existential importance of our ultimate concerns and the motivations of modern thought and life. They provide material which lives up to the title; it portrays the ways by which man lives by his faith, whether or not that faith is adequate to the heights and depths of his nature. In its presentation of the faith which is rooted in a biblical understanding of man's life, it challenges its readers to a re-study of the sources of that devotion which is at once man's perfect freedom and the service of Almighty God.

J. EDWARD DIRKS

Notes on Current Publications

CHRISTIAN FACULTY DEVELOPMENTS



THE MARCH 25, 1953, number of *The Christian Century*, devoted to church-related college interests in connection with National Christian College Day (celebrated on April 19), contains several articles which will be of special interest to Christian scholars. Of primary interest to the readers of *The Christian Scholar* is the article on "The Faculty Christian Fellowship," written by Professor Ian G. Barbour of the Department of Physics at Kalamazoo College in Michigan, and a member of the Fellowship's Executive Committee. Another article of interest is the third in a series of articles on lay Christian vocations, this one being entitled, "Teaching Can be a Calling Too." Its author is Mr. Franklin Frey, head of the Department of Mathematics in the public school system of Detroit.

In *The Church Review* (Volume XIII, , No. 3) for March, 1953, there is an excellent description of "The Christian Movement Among University Teachers in Great Britain." It was written by Professor Michael Foster of the Department of Political Theory at Oxford University. Those American scholars who have been following the developments of the Dons' Advisory Group in England will be especially interested in this report by the Chairman of that group. *The Church Review* is published by The Church Society for College Work, Mount St. Alban, Washington 16, D. C.

INFORMATION SERVICE

Two recent issues of the weekly *Information Service*, published by the Central Department of Research and Survey of the National Council of Churches, are of noteworthy significance for Christian educators. One of these involves an analysis of four interpretations of human freedoms; it is in the publication (Volume XXXII, No. 12) for March 21, 1953. The other concerns "Education—Criticism, Defense, Self-Appraisal," and it is presented in the (Volume XXXII, No. 13) March 28, 1953, issue.

BOOK & PUBLICATIONS

WORLD COUNCIL PAMPHLETS

A general pamphlet entitled, "Christ—The Hope of the World," and six additional pamphlets dealing with specific aspects of this main topic, have been issued recently by the World Council of Churches in preparation for the Second Assembly, to be held in August, 1954, in Evanston, Illinois. These pamphlets—excellent for study purposes by groups of Christian scholars—are available upon request from the office of the World Council at 156 Fifth Avenue, New York 10, New York.

THE CHURCH UNDER COMMUNISM

A brief volume by this title has just appeared as the second report from the Commission on Communism appointed by the General Assembly of the Church of Scotland in May, 1949. The previous report, presented in May, 1951, was published under the title, *The Challenge of Communism*. This second report presents up-to-date facts and figures about churches under Communist regimes and the right approach to Communism in the West. The Philosophical Library publishes it; its cost is \$2.75.

Contributors to the Books and Publications Section

Dr. Herbert H. Stroup, Associate Professor of Sociology and Anthropology at Brooklyn College, is the author of a newly-published book, entitled *Community Welfare Organization*.

Dr. Chad Walsh is Professor of English at Beloit College in Wisconsin.

The Rev. Edward N. West, D.D., is Canon of the Cathedral of St. John the Divine in New York City.

The Rev. Walter E. Wiest is Counselor to Protestant Students at Columbia University; until last fall, he was Dean of Cedar Crest College in Allentown, Pa.

Reports and Notices

The Faculty Christian Fellowship: It's Meaning and Task

WERNER A. BOHNSTEDT

TO THE READERS of this journal the Faculty Christian Fellowship is not a complete stranger. The first issue of *The Christian Scholar*, as Kenneth Brown suggests in his article (page 28), points out that its task is not yet clearly defined and the purpose still unclarified. This brief paper attempts to help in that clarification and definition, though it claims in no way to be authoritative or official. It is the result, however, of the author's participation in one of the local campus groups of Christian professors for the last five years, and in various of the "formative" meetings of the Fellowship.

What is in a name?

The name, Faculty Christian Fellowship, arrived at not in long drawn-out discussions but, it seems, by some inspiration, is more than a label. It is a proclamation. The proclamation in turn contains a program. What the name proclaims is this: Faculty and administration members in colleges and universities who belong to the Fellowship, or want to be a part of it (by participating in a local discussion group or fellowship), thereby profess their Christian faith not only as private persons or as citizens but also as academicians, that is as whole men and women. The name proclaims furthermore that they stand together not only as academicians but as Christians, and that

they form not a club, not another professional organization, but a fellowship where one member cares for the other and will stand by him in times of prosperity and in the days of trouble. This sounds very simple, if not trite. But the statement has some rather important and even fundamental implications. Their consideration will clarify the meaning of the Faculty Christian Fellowship and will point the way towards its task.

This is the first implication. It is comparatively easy and often respectable for a college person anywhere in the United States to belong to a Church, to go to Sunday services, and even to serve on the Board or the vestry. It is not always so easy to carry the Christian vocation to the campus and to profess the faith in thought, word, and deed, in and out of the class room, the administrative office or the conference room. To do this requires a good deal of courage, even though the academic climate may have changed some lately, compared with what it was ten or twenty years ago. To profess the faith on the campus does *not* mean that we should transform the lectern into a pulpit, or quote the Scriptures or the catechism every time we lecture, counsel, administrate or confer. It *does* mean that we should be acutely aware of and guided by the uncomfortable as well as by the more widely ac-

REPORTS AND NOTICES

cepted tenets of our faith in our academic work, in a surroundings and an atmosphere which is often not sympathetic, tending to consider religion as an unacademic, if not an outright unconstitutional attitude, and a threat to the "freedom of thought." To profess our faith on the campus will sometimes also mean that we shall have to take a stand where our colleagues can easily hide their opinion behind the veil of academic "objectivity," or the impressive statement that the scholar and educator must remain "impartial" and "keep an open mind."

If this inference has to do with the relationship between Christians and "non-Christians" on the campus, another implication has to do with the relationship among those who profess to be Christians. "We stand together as Christians." That does suggest a unity and one-mindedness that may not really exist. Just what is a Christian? Throw this question into a group composed of people belonging to different denominations or shades within one denomination, and the ensuing debate will reveal such contrasts in approach, tradition, and opinion, that it seems well-nigh impossible to reach agreement and concord. Here indeed is a problem that may become the acid test for the soundness of the Fellowship.

How the Fellowship will stand this test is intimately linked with the third implication of its name: the personal basis of the relationship between its members. The word fellowship has gradually changed its meaning so that the very mentioning of the word will make many a good Christian intellec-

tual (and would-be intellectual) shudder and cause him to shy away from any connection with the group that has this word in its name. But there is no better word for what we mean and what we have experienced. We have truly become fellow-members, "members one of another" in our group and groups. Beyond the limits of academic specialty and ecclesiastic denomination, we are bound together by our common concern and our common searching for the clarification and for the solution of problems that confront us as Christian faculty people. The realization that we stand not alone, but have comrades in arms is perhaps the greatest reward that we can have in our groups. Here we find likeminded people, here common work can be done, and the *Ecclesia Militans* becomes a reality. If the personal experience of the writer should be at all typical, one could say that here one finds true friends, and all the doctrinal differences and disagreements are put in their right place and proportion without endangering the harmony of the group. There is certainly nothing sentimental or wishy-washy about this kind of fellowship that is based on common conviction and honest respect for personal differences of temperament and of approach.

The Principle of Organization

In our age and society organization on more than a local level is inevitable for any movement that wants to function. But a movement like the Faculty Christian Fellowship should not become an organization though it must have organization. This organization should neither be too strict, nor should

it impose one pattern on all members and groups. That this should be so is the natural consequence of the eminence of personal relationship basic to the Fellowship, as well as of the variety of persons and groups that may belong or may want to belong to it. These groups are very different in origin, pattern and character. It is to be expected that even if the organization is kept loose some individuals or groups may not find the atmosphere of the whole to their liking, but the fellowship should have room for all who find that they fit in. Room should be there for denominational groups and interdenominational ones, for fundamentalists, neo-orthodox and liberals, as far as they are united in that Church which confesses "One Lord, One Faith, One Birth." The writer himself would personally oppose any attempt at a uniformity that does not develop from within but is imposed from without for the sake of outward unity. For the same reason he would always insist on the ecumenical character of the Fellowship on a regional and national level. The relationship of denominational groups is, in the opinion of the Continuing and Executive Committee, quite readily compatible with this view.

The Task

The program of the Faculty Christian Fellowship will, it is hoped, emerge from the meetings and deliberations of the first National Conference this summer. It would be premature to make detailed suggestions now. But it might be useful to attempt some more general

survey of the possible tasks of the Fellowship.

Two remarks are in order before this attempt is made. The first is that there is a place for all concerned professors in this work. If it be true that a Christian finds himself at all times standing and fighting at the point of collision between God and his Christ on the one hand, and the Anti-Christ on the other side, this statement can be enlarged: The point of collision has become a whole battle line with a greatly variegated topography, and the means of battling vary with it. The group or the individual that concentrates on prayer and meditation is just as much needed as the researcher or the discussion group or the activist "Commando of Christ." The second remark is this: Many of the tasks before us have been there to be done for a long time, but the individual unrelated to an abiding fellowship could not do them successfully. With the new movement under way, many groups will be able to achieve what could not even be tackled heretofore, and many individuals, strengthened by the Fellowship, can attempt what would have been futile from the start under other conditions.

What then are the tasks? They seem to fall into three categories, all of them related and unified in basis and end. The educational task, which is mainly one of human relations in the college community, the academic-intellectual task, and the Christian-intellectual task.

(1) The idea of the college or university is that of a community of faculty, administration, and students. The

REPORTS AND NOTICES

practical task of the institution varies according to its origin and purpose. In most colleges or universities—Church related, private and public—the unity of a community does not truly exist, even on paper. Each of the three groups goes on by itself and each is often divided within itself. The result is often the credit- and degree-factory. We can not hope to remake American higher education over-night, but it is our task to be the leaven in the very inert lump. We shall have to insist and work towards the recognition that the three components, faculty, administration and students, must live and work together, if education is to be more than a purely material and practical thing. This means that each faculty member, in his profession and discipline, must treat his colleagues in the faculty, administration and student body as persons who can demand respect for their individuality and their work and who at the same time have very definite obligations to one another.

Practically speaking, there must be a movement to eliminate rules of expediency and convenience; they should be replaced by principles of actual responsibility. The professor teaches persons and the students do not take *courses* but instruction from scholars and educators. The administration administers, and does not "process" students or faculty. Evaluation is by quality not by quantity. Statistics deal with students or faculty as numbers or anonymous groups. The "processing" of persons is not possible in a true college. Evaluation of persons and their work is by quality, not by quan-

tity. Statistics, psychological tests and similar devices are relegated to their auxiliary role. The true test is the achievement of common service in education, the aim of which is to be found in the formation and furthering of growth among all members of the college community in keeping with the place and role of the college in the life of the nation. This goal may be unattainable because inertia, frailty and all kinds of pressures will be in the way. But the goal is there, and, what St. Paul has to say about different gifts and how they should be used to fulfill man's destiny as willed by God, is just as true today as it was when the letters to the young churches were written. The commandment is still there to be acted by, however difficult it may be to obey. For us the place of action is the campus.

(2) The second task is in the realm of the intellect as related to the academic world. In the name of freedom of thought, the non- and anti-Christian points of view are loudly being proclaimed as the truth in practically all colleges and universities. It is our right and duty to see to it that the Christian point of view also be heard. Freed from sentimentality, emotionalism and narrow denominationalism the Christian position can be worked out and formulated just as reasonably and respectably as the "scientific" faiths which undergird the seemingly chaste garment of objectivity. To present the academic world with the Christian view of reality and truth is our primary duty to ourselves, but it will also serve the purpose of challenging others to re-

THE CHRISTIAN SCHOLAR

appraise their own systems of thought and values, to become conscious of the bases of their own beliefs, and to do away with the convenient props of false objectivity and sham detachment which they so often use.

We could not, even if we wanted to, re-establish the Christian university of the Middle Ages with all its spiritual unity in diversity. But we can make our colleges and universities purer and better by establishing new standards of intellectual honesty, clarity and courage. In the process the whole question of the aims of education and of research will come up for a much more fundamental and radical discussion than it has yet received in our days.

(3) The third task is concerned with our duty as academicians in regard to our own faith and all its implications for the life of the individual, the church, the community, and the state. The theologian will have to furnish, as he now does, results of his insight, while the philosopher will have to help us fashion the tools by which we can analyze (not dissect) both our faith and our social and personal philosophies to bring them into relationship with the Christian view of God, man and nature. What is true of these two areas of responsibility is true of all branches of the intellectual and artistic endeavour. Two and two equals four, regardless of faith and philosophy, and the laws (or rules) of aerodynamics are the same whether the engineer who uses them is a Christian or not; but, the relevance of both for our image of reality and our behaviour as persons, citizens, and academicians may be a

different one depending upon whether we are members of the Christian faith, or whether we think of our world as man centered and governed by human reason alone. The Christian scholar has for a long time been at least half-blind toward his obligation to the community at large as well as his faith and church. He has tended to separate profession and personal life. If he becomes aware of the oneness of life under God, and of the rules under which it should be acted out, his professional work will take on a new importance and will fall into place instead of remaining isolated and cut off from his faith and his church.

It goes without saying that all this is more than difficult to achieve. It means breaking with time honored ideas about the role of the scholar and his "apartness" from the life of the world. It means in most cases a complete re-orientation of the basis and the aim of his work. It implies many difficulties that will come up as soon as the different disciplines come into more intimate and basic contact with each other in their interrelations in the whole of truth.

Not the least of the difficulties which will arise in connection with all three of the tasks of the Faculty Christian Fellowship, as we have described them, will result from the fact that as soon as one starts to clarify any of them, the question will arise, "and exactly what is Christian?" Matters of doctrine and dogma will then establish themselves as factors which can neither be disregarded nor glossed over. It is well to remember that at no time in the history of Christianity has there been

complete unity in this or any other respect. Any attempt to arrive at a complete dogmatic unity is hopeless. But anyone who has had the good fortune to be a member of one of the going groups in the Faculty Christian Fellowship knows that that is not necessary; an inspection of the traditional differences shows that much more can be agreed upon than one might think. A searching discussion—the word used in the sense in which it was defined earlier in this article—will lead not only to mutual understanding but to the establishment of amazingly basic agreement. It is possible to expect that,

in years to come, the Fellowship may be able to do a good deal in the way of clarifying and revitalizing the Christian position.

Whether we shall meet with full success or complete failure is not entirely in our hands. But if we should agree that our tasks lie in the direction described in these pages, then we are bound to proceed by mapping our plans carefully and executing them cheerfully. We should be determined that nothing within ourselves shall stand in our way to do what is in our power as the Faculty Christian Fellowship.

The Commission on the University

RUTH WICK

The World's Student Christian Federation University Commission Report can only be properly understood in the light of the historical concern of the Federation in this area. While it would be impossible to present a full story of the developments in this area in the limited space available, an attempt is made to summarize the main approaches to this problem by the Federation for the past 15 years.

The concern for the University is not a new one in WSCF circles. The idea of a Christian Professors' Movement was first raised by Dr. Visser 't Hooft in his book, "None Other Gods." He stated,

"Our task . . . is above all that of working

out the implications of the central affirmations (of Christianity) for the various realms of intellectual life. At a time when thought-life is almost completely secularized, even among the large majority of Christians, that calling is of super-human difficulty. But it is just as urgent as the other calling to carry Christianity into social and international life . . . We need not only a Student Christian Movement which makes study a main part of its program, but also a fellowship of Christian doctors, scientists and politicians. And we need very specially a Christian Professors' Movement."¹

This line of thought was followed in articles in the *Student World* from 1938-1944 and in the concern for the question in SCM circles in Great Britain, Germany, Holland, France and Switzerland. It was during this period that Arnold Nash published his book, "The University in the Modern

¹ Visser't Hooft, *None Other Gods*, pp. 137-138.

World." In 1944, the Federation commissioned Professor John Coleman of Canada to bring together the various strands of University concerns in a "greybook." He emphasized the importance of the question regarding the university in relation to the evangelistic task of the Student Christian Movement, contacted university professors around the world, and, in 1946, published *The Task of the Christian in the University*.

The General Committee in 1946 "recognized that there were 'wide differences in the state of the discussion in the national movements and in their resources for carrying the matter further,' nevertheless urged the national movements to further the discussion of the question by examining the real nature of the present universities in their country and the role of the SCM in aiding the university to fulfill its true purpose." From 1947-1949, Dr. Coleman's book was the main instrument by which the Federation stimulated further thinking on the question in the national movements. At the same time, he visited a large number of the SCM's throughout the world. The question of the task of the Federation in the university was considered most significant. The 1946 meeting had stated:

"It bears directly upon the very *raison d'être* of the Federation . . . God has placed us in the university and we believe that He is now calling us to face, in a much deeper way than we have ever done before, our total task in the university. It bears indirectly upon the evangelistic task of the Federation for the present spiritual, and mental atmosphere of the university makes the preaching of the gospel very

difficult; it bears directly on the task of building students up in the faith because, during the greater part of his time, the student is unconsciously absorbing from the university basic attitudes and beliefs which are anti-Christian. The discussion raises in a new and creative way the question of the role of professors in the Federation and of the responsibility of the Federation for professors."

In 1947, 1948, 1949 university professors' conferences were held in Bossey, Switzerland by the Federation, dealing with such topics as "The University," "The University in a Technological Age" and "The Meaning of History." The General Committee of 1949 reported that the University concern was an ongoing concern of the Federation in which more and more national movements and Christian teachers were participating. The General Committee criticized the universities for their lack of community, responsible thinking and academic freedom and spoke of the isolation of the Christian professors in the university and the SCM's lack of a life related to the university. The University Commission of this General Committee, therefore, followed up the suggestion of looking at the university concern as the "integrating center" for the SCM and its program and emphasized the central significance of the university question for the total life of the SCM, stating:

"The so called University question, as it has arisen in the Federation, is not something peripheral to be relegated to a Commission. The university is not merely a geographical or social context. We believe that God has a specific purpose for the university in the world today, that Christians must seek to understand that purpose

REPORTS AND NOTICES

and enable the university to fulfill it, and that Christian Professors and undergraduates must regard their presence in the university not as an irrelevance to the main business of the Christian life, but as the place where they have been placed by God and in terms of which that Christian life must primarily be lived. These facts have become so apparent in our thinking in the WSCF that we are convinced that every activity in the life of our Student Christian Movement associations must be rethought in the light of our understanding of God's purpose for the university and the Christian community within it.

"There is a special task which the SCM as a university movement is called to perform in the service of the Church. It must help students bring the Christian faith to bear upon the thought and life of the university. This implies, at least, that the so-called secular subjects must be interpreted in terms of meaning and values which transcend mere fact. But more than this, it will require a profound and searching study of the presuppositions upon which the whole scholarships and the particular disciplines are based."

It was further recognized that the General Committee Meeting in 1949 that special attention should be given to Asia and Continental Europe. During this period, there has been evidence of interesting developments in Japan, India, Ceylon and parts of South East Asia. The Asian University Teachers' Consultation on the Responsible University in Asia Today was held at Christmas time 1951. A report of that conference is available in book form through the WSCF—"The Idea of A Responsible University in Asia Today."

The task for the 1953 General Committee was to "formulate a strategy of development on a world scale and particularly in Asia." The Commission which met at Nasrapur, India, was

representative of the world wide character of the Federation—India, Japan, Burma, Thailand, Greece, France, Germany, Finland, England, Canada, Brazil, Argentina, Australia, United States. It was early recognized that it was nearly impossible to find a pattern of thinking about the university which was common in all parts of the world. As Philippe Maury pointed out in regard to the work of the Federation in the past 4 years, "In the relatively stable countries of the West, questions of university structure and of the philosophical foundations of culture are of primary importance, while in Asia and even continental Europe, all matters related to the place of the university within and its responsibility to society are more pressing."

The most recent report of the Commission attempts both to analyze the problems we face in common and to offer a plan for the work of the Federation through its national movements for the next three year period. The Commission itself was extremely grateful to M. M. Thomas of India, who served as secretary for the Commission and who was responsible both for the preparatory material, from which the historical aspects of this foreward have been taken, and to a large degree, the writing of the report of the Commission. He has represented all the varied strands of interest and thought expressed in the Commission sessions.

The basic premise of the report is that, "if . . . we take the intellectual vocation of the university student or teacher as a Christian calling, evangelism should not be conceived in iso-

lation from academic work, but as having an integral relation to it; . . . the task of the SCM is not evangelism plus thinking out intellectual implications, but evangelism of man in and through his intellectual life, as well as through his emotional and other aspects of life."

In addition to its recognition that the Gospel is relevant to the person in his academic life and work, the report also notes that "Christianity has need of healthy intellectual life. It is necessary to affirm the status of rational life . . . and to define this status over against the idolatry of rationalism and the reaction of irrationalism both of which are destroying the true rational character of the university." Indicating the need for Christians to raise the ultimate issues in relation to scholarship in the disciplines, the report suggests that the primary tasks of Christians in universities centers around (1) a sharing of the perplexities of the intellectual world today, (2) a concern for intellectual honesty in relation to our "faiths," and (3) a need for the development of the Christian community in and through which the vocation of the Christian can be fulfilled. The report ends with a section on the "Responsibility of the Federation to University Teachers," which can best be quoted in its entirety.

"The Commission thinks that the regional developments of the university teachers should have its autonomus development. These have followed different lines. This is a good argument against any central control and direction of the movement on an inter-

national level. The Commission is convinced that it is essential to keep the movement, in a real sense, decentralized. At the same time, these differences in developments are a valid argument for an instrument whereby the emphasis of the different regions may make their fruitful impact on each other, thus helping each region learn from others and correct and supplement its policies and program. The Commission conceives of an international instrument for stimulation and promotion of regional and national programs, for the coordination of developments and for the interchange of ideas and news through consultations, intervisitations, and papers.

"The Commission recommends to the General Committee the appointment of a staff member (at least half time and, if possible, a university teacher or an post graduate student) to be responsible for this. While remaining a staff member of the Federation, he should have a working relation with the Ecumenical Institute which brings together Christian laymen, including university teachers to study the Christian task in specific branches of science or culture and to arrive at a Christian critique of the methods and results of modern science. The exact relationship will have to be worked out in consultation with the staff and officers of the Institute. This staff member should also work with the aid of a group of consultants and part-time regional conveners.

"The Commission is of the opinion that the Federation should give very high priority to the regional develop-

ments through conferences, visitations and other exchanges between national groups, national and regional publications etc. Cooperation may be sought for these regional and national developments from the National Christian Councils concerned with Higher Education and, in the case of Asia, from the regional secretary of the International Missionary Council and the World Council of Churches. Financial aid is necessary for these developments, especially in Asia and the continent of Europe.

"The Commission noted with gratitude the aid and encouragement to the regional and national programs given by the Hazen Foundation, especially in Asia during this past period, and hopes that this aid and encouragement will be continued.

"The Federation should plan toward a number of special visitors for secular university and church college contacts, regional conferences and then a small consultative meeting for taking a world view of the developments, possibly at the end of 1954 or the summer of 1955. By this time the Commission hopes that the basic patterns of strategy and organization will be clearer."

In line with some of the recommendations contained above, the General Committee decided (1) to develop "an international instrument" for stimulation and promotion of regional and national programs, for the coordination of developments, and for the

interchange of ideas and news through consultations, inter-visitations and papers; (2) to appoint a staff member for this Commission when funds permit; (3) to invite as regional conveners several persons already connected with national and/or regional movements of university teachers, as follows: Great Britain, Donald Mathers (England); Continental Europe, Peter Kreyssig (Germany); Australia, Ivan Wilson (Australia); Latin America, Valdo Galland (Uruguay); Asia, M. M. Thomas (India); and North America, J. Edward Dirks (U. S. A.); and, (4) to invite consultants to develop the "instrument" and advise the coordinator, as follows: Great Britain, T. Taylor (Scotland) and Ronald Preston (England); Continental Europe, von Weizsacker (Germany), Roger Mehl (France), and Krister Stendahl (Sweden); Australasia, Davis McCaughey (Australia); Latin America, Theodore Henrique Maurer, Jr. (Brazil); Africa, James Welch (Nigeria); Asia, Mikio Sumiya (Japan), U. Hla Bu (Burma), D. G. Moses (India); and North America, John Coleman (Canada), Paul Braisted and William Poteat (U. S. A.). Plans envisage a small consultative meeting sometime in the summer or winter of 1955 for taking a world-view of the developments among university teachers. It is hoped that recommendations can then be formulated for fruitful advance towards a more developed Christian movement among teachers.

The Commission's Washington Office

One of the four functional committees of the Commission on Christian Higher Education is the Committee on Christian Institutions. Dr. Hunter Blakely, Secretary of the Division of Higher Education of the Presbyterian Church, U. S., is the chairman of this committee. Its executive service at the moment is supplied by Dr. Raymond F. McLain, the General Director of the Commission. This committee has just opened a Washington office, from which it will greatly increase its services to the protestant church-related colleges of America. The office is located in the building of the American Council on Education, at 1785 Massachusetts Avenue, N.W.

Through the Washington Office, the Commission plans to keep in close touch with legislative developments having to do with the church-related colleges.

Much of this will be accomplished through membership on the Committee on Relations with the Federal Government, which is one of the standing committees of the American Council on Education. Much will be accomplished, furthermore, through conferences with person in the U. S. Office of Education as well as with committees and members of Congress. Another major function of the office will be to keep the church-related colleges informed of military plans and developments as they affect higher education.

Throughout 1953 and 1954 it is likely that Dr. McLain will spend from a week to ten days each month in Washington, and may be reached at the office indicated. Possibly in 1955 the program will have developed to the point where a separate executive will be needed for its direction.

The First Year of Faculty Work in the Episcopal Church ¹

T. S. K. SCOTT-CRAIG

THE AIM AND TWO MAIN TASKS

IN SEPTEMBER 1952, General Convention voted to initiate a three-year program of faculty work in the Episcopal Church, and I was appointed for one year as Executive Chairman of the Committee on Faculty Work of the National Commission to serve with

the Executive Secretary for College Work of the National Council. In the notable phrase of Bishop Sherrill, the aim of faculty work is "the mobilization of our consecrated intellectual resources," and at all times he has made his incisive counsel readily and efficaciously available to us. I am also deeply

¹ It is hoped that this will be only the first in a series of reports on special developments initiated by the churches and agencies in relation to faculty Christian groups and related concerns.

indebted to the rich experience of the Committee on Faculty Work, as well as to the warm-hearted, cool-headed actions of Mr. Blanchard and of his secretary, Miss Bidgood.

My first task, which has taken most of my time, has been to make a trans-continental survey of selected colleges and universities to discover three things if possible: 1) how faculties can develop interest in Christianity, 2) how individual professors in various disciplines can implement their faith, 3) how college clergy may be assisted in recognizing the problems facing their faculties in relating Christian convictions to their vocation.

In connection with this task, I want particularly to share with you some of the new ways in which college faculties, with the assistance of college clergy, are preparing to arouse interest in the Christian religion—for it would be the height of futility to sow the seed of the Gospel in soil which is either unsuitable or unprepared. Just as in the days when the Word became flesh for us and for our salvation, so today there is a long and necessary preparation for the preaching of the good news. New Testament religion fulfilled rather than destroyed the Law and the Prophets; it also transformed and redeemed the culture and civilization of the Greeks and Romans. But you and I live in an America that knows but little of the Old Testament or of classical culture. We are dominated by an atmosphere of applied science and of opportunity for the individual to think and feel as he pleases. Can the Gospel speak directly to such a changed world? Can college faculties, who articulate the

aims of science and the aims of democracy, can they hear the Gospel, far less preach the Gospel? How then *can* college faculties develop an *interest* in Christianity?

I should perhaps also mention that, while the survey has been conducted from within our own Church, interdenominational and interfaith relationships have born much fruit. Thus, the meeting at Stanford University owed much of its splendid character to the fact that it was chaired by a Presbyterian and brought forth notable contributions from the kind of Roman Catholic of whose existence and influence some secularists would seem to be unaware. And in the joint meetings of staff members of the University of Massachusetts and Amherst College, mainly Episcopalians and Congregationalists, the vivid interchange owed much to the background of courses, sponsored by the foundations, in everything from *Elementary Hebrew* to *Man at Worship*.

My second task was to share in meetings of the National Association of Faculty Episcopalians, and in institutes and conferences for faculty and college clergy, on various aspects of theology, in order to evaluate and extend an established portion of the Church's mission to the academic world. The development of National Association meetings will be treated in connection with meetings held in connection with the survey; and I postpone a full account of institutes and conferences until I have had the privilege of sharing in the faculty conference on "Christian Thinking and Christian Vocation in Higher Education"

about to be held in the Province of Sewanee, and in the fourth annual institute in theology for college and university faculty, sponsored by the first three provinces, to be held this June in Hartford, Conn.

Through completing the survey of the academic scene, and by participating in the Church's presentation of the Christian Message in the academic world, I hope to gain still further clues that will facilitate the mobilization of our consecrated intellectual resources.

THE SURVEY

It was early agreed among the friends of faculty work that I should begin this first task where I was, namely in New England, and from within the framework of the humanities, in which I do my teaching and research. It was also agreed that, using techniques that would emerge as I went along, I should visit different types of institutions—a small co-educational liberal arts college, a large private university, a women's college, a state university, and so on—recognizing that if I made contact with one institution of that type in a region, I would almost automatically have to decline invitations from all too similar institutions in the area. (This has naturally given heart-aches to myself as well as others.) After some exploration of places back East, it was decided to make Chicago the headquarters for making acquaintance with the varied kinds of institution—from a theological seminary and a polytechnic institute to a medical school—which would be so easily accessible from that center; and then return to Ohio where,

with Columbus as a center, I could make contact not only with state universities, but with church schools both Anglican and non-Anglican.

The problem then arose of whether to continue west or go immediately south. As it has turned out, I went straight to the coast, concentrating on institutions near San Francisco and Los Angeles, and stopping off on the way back in Arizona and Wisconsin. On my way here, I have been at various places, large and small, in Pennsylvania; and during the month of May I shall be in Texas and Louisiana.

I soon found that, if the survey were to be successful, it would require a technique of its own. And gradually I developed and sent ahead of me a little booklet and question-sheet for faculty and clergy, called "Professors and Christians: An Inquiry." The local pastor or the provincial secretary would collect the replies before my arrival, and arrange for one or more meetings at which I would present comments on the replies. Then we would break up into smaller committee sessions to discuss the direction in which we seemed to be moving; and finally I would attempt to gather and record the sense of the meeting. During these meetings I would try to act as a sort of preparation for the Gospel; and then on Sunday morning I was more than happy to accept invitations to occupy a local pulpit from which I might seek to *proclaim* the Gospel. Incidentally, I have just heard that in several places—like San Francisco, Evanston, and Princeton—comparable meetings have been held since the pattern was first suggested.

DEVELOPING INTEREST IN CHRISTIANITY

The survey shows that for many faculty churchmen, the most potent and proper witness they can make for their religion is to delimit rather carefully the field in which they are giving instruction. If they are natural or social scientists, they point out that they are engaged in a quantitative type of investigation, and that the student should not expect to find either God or values by techniques deliberately devised to distinguish knowledge about the creation from acquaintance with the Creator and Re-creator. Or, if they are humanists, they point out that expression and communication in the creative arts is devoid of the godlike character that attached them to pagan and pre-Christian times.

Many Episcopalian professors go further, and quite properly so, making clear that they will be as objective as possible, but that the students should know where their professor stands, that he holds the central tenets of Christianity to be true. And in the more suitable atmosphere of his study he will openly profess that it is within that form of the Hebrew-Christian tradition which is neither Judaism, nor original Protestantism, nor yet Roman Catholicism, but the Episcopal ministry of the Word and Sacraments, within which he has been found of God.

The survey also shows that a significant number of faculty Episcopalians are working with their fellow-faculty members and with administrators, to develop and deepen theological studies in the curriculum. A remarkably cogent course is being of-

fered by a Christian biologist at the University of North Carolina, where, as a scientist speaking to scientists, the professor articulates a Christian interpretation of evolution. In the History Department of the University of California at Los Angeles, a course is being deliberately revised in a manner which allows the instructor to show how the American Way is inextricably bound up with Him who is the True and Living Way:

History 177: Intellectual History of the United States. The principal systems of ideas about man and God, nature and society, which have been at work in American history. Emphasis on the sources of these ideas, their connections with one another, and their expression in great documents of American thought.

Christian professors of more technical subjects are finding ways of making technology a preparation for the Gospel. One professor of civil engineering gets together a group of students who have had courses in the structural properties of steel and of concrete; he is to train them in the structure of timber. But he begins by pointing out that while steel and concrete are humanly constructed out of raw materials, timber is something different. The stresses and strains are not constructed but given; and he quotes, however tritely, "only God can make a tree."

Thus, while he teaches that science is true, he teaches also that it is not the whole truth; and leaves the hearts and minds of his students *open* to the Christian religion, to the Truth of God. Now, in the same institution there is a professor of English who performs a similar function. Among other things he teaches poetry, and teaches that

poetry is not merely an expression of private feeling but can be a true way of understanding the universe, though again not the whole truth. He actually teaches Joyce Kilmer's "Trees," and he points out that while it has a true understanding of trees as God's creation, it has a very peculiar interpretation of prayer; for Kilmer makes the tree stand on its head to pray—which Christians at least don't do.

This teacher of science and this teacher of poetry are a great help to the Episcopal chaplain, who also happens to teach the Bible course in the Department of Religion. He does not have to explain to all of his students that science is not the whole truth, or that the Bible is not merely living literature. When he treats the Genesis story of the Tree of the Knowledge of Good and Evil, his students are prepared to listen to the story of "Man's first disobedience, and the fruit of that forbidden tree." They already know, from their study of poetry, that a story about a man and a woman and a tree can be revelatory of the human situation; they are then ready for the literature of revelation! they are *prepared* to hear the Word of God.

Thus, the teacher of applied science, the teacher of literature, and the teacher of the Bible are developing an interest in the Christian religion among their fellow faculty members and the student body. For all can thus see that Christianity is meaningful, and can be true.

IMPLEMENTING FAITH

So much for developing an *interest* in Christianity. We come now, all too briefly, to ways in which Christian pro-

fessors can *implement* their faith. As for all Christians, so for the Christian professor, the most important implementation is not new but old, the practice of the faith. If the Christian professor prays in private, and publicly participates in the worship of Almighty God; if he counsels and advises students justly and mercifully; if he visits the sick and invites the well to his home; if he escorts even one incoming freshman to the local church or chapel, he does much to ease the process by which the college boy or girl can grow up away from his Christian home and Christian parish, enlightening but not losing the faith of his fathers.

Many faculty churchmen are eagerly entering into specifically religious student activities in or near campuses—into parish programs, religious counselling, religious emphasis weeks, and the like. Those who are reluctant to do so feel the need for more theoretical and practical instruction in theology, or in more accessible bibliographies and Christian writings through which they can instruct themselves. Some would prefer that faculty persons who have unusual gifts for, or training in, strictly missionary efforts, should be specially released for those purposes from time to time. But all are convinced that this is a time for lay work and lay witness, a renaissance which has few parallels since the days of John Colet and Desiderius Erasmus.

COOPERATION OF LAITY AND CLERGY

As a layman and a professor, I have found the most difficult part of my task has been to discover ways of assisting college clergy to recognize the prob-

lems facing their faculties in relating Christian conviction to their calling as professors. We cannot ever expect the Christian pastor to be expert in the know-how of free inquiry; it takes all of his time and energy to be expert in persuading people to adopt and maintain the Christian creed, the Christian cult and the Christian code. He thus has more or less to take for granted what the professor simply *cannot* take for granted. The clerical mind tends to think that the building of chapels, the hiring of professors of religion, and the holding of theological conferences are almost automatically good. But the lay mind tends to think (equally erroneously) that a new chapel building may be first of all a nuisance, and the new professor of religion one more problem, and the latest proposed conference just one more meeting.

I think the answer to this one is two-way adult education; of the clergy by the professors, and of the professors by the clergy. One of the great experiences of this year has been getting together quietly with groups of professors and clergy where we could consider the Christian implications of our professorial disciplines on the one hand, and the relevance of theology, when properly understood, on the other. Very often we have come to realize that while science tends to take the poetry out of life in general, theology tends to take the poetry out of religious life. Laymen and clergymen can mutually re-discover the role of poetry, imagination, and insight; and then we will be once again more open to the Holy Spirit, who inspires in the first

place not the minds nor the wills, but the imaginations of men.

NEXT STEP

We lay faculty members are trying hard, very hard, to mobilize our consecrated intellectual resources. And already, in the most unlikely places, little groups of Christian commandos have made raids on enemy territory. We have tried to remember the words of the prophet:

The Egyptians are men and not God;

And their horses are flesh and not spirit.

And every now and then, by common consent, we have acknowledged that the spirit of the Lord has taken hold of us and we have wrestled manfully and victoriously for Him. Not in the biggest places, and not in the highest places, but in the important places—say where a lonely priest and a few discouraged Churchmen are at work. Ground is being prepared; seed has been sown; it is our prayer and hope that God in His good time will grant the increase; meanwhile, like Apollos, we must do the watering.

At a recent lay conference on new approaches to faculty work held at Seabury House, there was unanimous agreement that the next step is the provision of an accurate directory of faculty Episcopalians, which will enable isolated individuals or workers in different academic fields to get in touch with their likeminded colleagues. It was also very widely felt that some practical organ of expression and communication is badly needed, containing annotated bibliographies and also significant articles for study and discussion by local groups of Episcopalians and friends of the Church. Both sug-

gestions were endorsed by the Faculty Committee of the National Commission. And thanks to the splendid cooperation of the college clergy, who have promptly responded with up-to-date lists of faculty Episcopalians, the directory should be out by Fall. At that time also, we hope to have a faculty news-letter with annotated

bibliographies, and a series of faculty articles in pamphlet form, beginning to appear.

Such is faculty work in the Episcopal Church, as I have been privileged to observe it; in its accomplishments, in its shortcomings, and in its remarkable opportunities for future development.

Contributors to the Reports and Notices Section

Dr. Werner A. Bohnstedt is Professor in the Humanities Department at Michigan State College, East Lansing, Michigan. He is a member of the Executive Committee of the Faculty Christian Fellowship.

Dr. Ruth Wick is Executive Secretary of the United Student Christian Council. Until last fall she served as the acting president of Carthage College, Carthage, Illinois; for three years she was the Associate Execu-

tive Secretary of the Division of Lutheran Student Service.

Dr. T. S. K. Scott-Craig, as indicated in an earlier portion of the journal, is currently on leave of absence from his position in the Department of Philosophy in Dartmouth College; he is giving full time to his work as Chairman of the Committee on Faculty Work in the Protestant Episcopal Church.

